Queene Elizabeth,

PARALELD IN HER PRINCELY vertues, with Dauid, Iosua, and Hezekia.

1 *With* Dauid *in her afflictions, to build the Church*
2 *With* Iosua *in her puissance, to protect the Church.*
3 *With* Hezechia *in her pietie, to reforme the Church.*

IN THREE SERMONS, as they were preached three seuerall Queenes dayes.

By William Leigh, *Bachelor of Diuinitie.*

ISAIAH 49. 23.

Kings shall be thy nursing fathers, and Queenes shall be thy Nurses; they shall worship thee with their faces toward the earth, and lick vp the dust of thy feete, and thou shalt know that I am the Lord, for they shall not be ashamed that waite for me.

LONDON.
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TO THE HIGH AND MIGHTIE PRINCESSE, *ELIZABETH*, Daughter to our Soueraigne Lord the King, &c. Grace be multiplied in this life, and happinesse in the World to come.

MADAME,

Am bolde to put into your Princely hands this Balme *of* Gilead, *a Newe-yeares guifte, of an olde-yeares stuffe, powred vpō the head of* Queene Elizabeth, *in her life, and now againe shed vpō her sacred hearse, after her death, the iniquitie of the time requiring a rescue of her [illegible] soule, from the virulent tongue of Popish impietie, then which I am verily perswaded, there was neuer malice vpon the earth more implacable.*

Sanguine placactis ventos & virgine cæsa: *the boysterous windes (as poets faine) were stilled with virgins blood, but here no virgins blood, no Princes blood, no martyrs blood, no Saviours blood, can quench the fire and furie of* popish *indignation, or appease their God* Apollyon, *who pitieth neither sex, nor age, person, or presence, be they quicke, or be they dead, all is one.* Bucers *bones must be burned, and the sacred soule of* Queene Elizabeth, *her Manes, spirit, and ghost, may not passe to blisse, without a blast of* Parsons *poysoned penne, and breath, thinking it not sufficient to glut themselues with the blood of their Soueraignes, vnlesse with their buried bones they might ransacke their blessed soules.*

Witnesse the moderne doctrine of these our daies, diuulged by Dolman, Benedetto Palmio, Hanibal, Codrotto, Guicknard, Ambrose Vyrard, Mariana, *and others of that Iesuited crewe, who hold it not onely lawfull and meritorious to kill Kings (if they be not pleasing to their deuotions) but with all an* heroicall *acte, and a gift of the holy ghost, which* Ranclacke *their designed agent lately put in practise vpon his liege Lord, the King of* France, *by no lesse fatall then mortall stabbe. This their damnable*

nable doctrine, bloodie stroake, and poysone breath, against the lines and soules of Princes haue made mee to reuise my papers, and with Iames, to looke backe vpon my former thoughts, how vpon the view they might frame in opposition against these more then heathenish, and no lesse then hellish designes, whose thirst is neuer quenched but with the blood of their Soueraignes, nor gorge euer filled, but with the grosse viandes of popish bull, and indulgence, pardoning from time to time their damnable agents to subuert states, by two of the last and most dangerous stratagems that euer were deuised against the Church of Christ, Patricide, and Periurie, thereby taking away all faith from God, fealtie from Princes, and commerce with men. And whats that other, but the breeder of all wickednes, the mother of mischiefe, and Babel of all confusion.

Time was when an Angell durst not reproue a diuell, but said, The Lord rebuke thee. Now Iesuited diuels dare reproue Angels sent from God to be our Soueraignes, and say, Rauelacke may kill thee.

Time was when none might touch the Lords annoynted, or doe his prophets any harme. Now popish powder may blow vp, popish knife may kill,

and popish brambles may teare the flesh of Kings.

Time was when Rulers *were regarded, and Kings had their Maiesties, quicke and dead, as the* Royall Chappell *of* Westminster *can witnes, euen frō their Diademes, downe to their dust. But now Iesuited crueltie may crush all rule, burst the bandes of all obedience, curse Kings, ouer-awe authoritie, & are so farre from honouring the shrines and maiestie of Princes here on earth, as they haue not spared to maligne their soules in heauen. In a word trust them, who will, and they shall finde their doome is still for death, their drumme for destruction, and their march in the cry of* Edome, Downe with it, downe with it, euen to the ground.

A man would haue thought they might haue spared her soule, whose body they could neuer spill, with more then thousand intended treasons against her state, and person, by poyson, stabb, and shot: by forraine invasions, home-rebellions, and domesticall incumbrances, from all which the Lord still made her glorious by deliverance. And now her soule being tied in the bundle of the living, and she gathered vnto her fathers in peace, they cannot spare to barne what God hath blessed.

I shall not neede to stand in defence either of her sacred life, or death, whose saued soule the heauen of heauens doth now possesse. Neither shall I neede to beate backe his poysoned breath, who now is breathlesse, & knoweth by this what it is to haue touched the Lords annoynted, either in her life, or in her death, that hellish breath is beaten backe by guste and gale of a more heauenly aire: and fully answered by two reuerend fathers of our Church: diuines of worth, whom the pride of poperie may enuie, but shall neuer match otherwise then (as their manner is) with the fume, feathers, and froth of their owne inuentions, lighter then vanitie it selfe. For were their pennes as perillous as their powder, the shot were more dangerous, but (to God be the praise) truth hath discouered their penne of ignorance, and their powder of treason. My purpose is not to stirre Elizabeths *sacred hearse, whose graue is full of Princely earth, and her obsequies are ended, my thoughts are higher eue̅ to mateh her* Manes *in blisse, with greatest of Soueraignes there (Soueraigntie it selfe onely excepted) I meane with* Dauid, Iosua, *and* Ezekia, *guides, and Kings of* Israels Iudah.

Pardon me (gracious Lady) if I put this vnder the shelter of your highnesse protection, Semblance

blance of ſexe, name and blood, together with your high place, perſon, and pietie, craueth no leſſe at your Princely hands, then protection of her ſhrine, and Ghoſt. Shee a Kings daughter, ſo are you: ſhee a maiden Queene, *you a Virgin* Prince: *her name is yours, her blood is yours, her cariage is yours, her countenance yours, like pietie towards God, like pittie towards men: onely the difference ſtands in this; that the faire flower of her youth is fallen; yours flouriſheth like a Roſe of* Saram, *and a Lilly of the* Valley. *Her dayes are determined on earth, and begun in heauen; yours are a doing on earth: and bleſſed be the current till they bee ended: euer may your happineſſe growe together, and make you bleſſed with that immortall crowne, that withereth not.*

The Sermons *I here preſent, were preached vnder the ſhadowe of her bleſſed gouernment, and in the three laſt yeares of her gracious reigne. When (if God of the ſurpluſage of his loue towards this Engliſh nation had not ended one mercy with the beginning of another) I feare our mourning dayes had not beene yet ended. But God almightie without whoſe prouidence nothing proceeds, and without whoſe mercy nothing is ſaued, hath ended one bleſſing with the*

beginning

beginning of another, euen the bleſſed raigne of Queene Elizabeth, *with the thrice happie gouernment of our Liege Lord, and King, your father, in whom the flowers floriſh, and the Kingdomes are vnited, Religion proſpereth, and ſuperſtition withereth, with a Royall iſſue euer to liue, the onely remaine of our religious hope. One is eaſily ouercome, and two will make reſiſtance, but this threefold gable is not lightly broken, being beautifull as the bands of* Zachary, *wherewith the Church is honoured, the State is ſtrengthened, the ſubiect is comforted, and our ſoueraigne Lord the King your father, no leſſe bleſſed in his three children, then in his three Kingdomes. The Lord God of heauen, maker of Kings, and directer of Crownes, giue vnto you all grace in this life, and glory in a better.*

Amen. Amen.

Your Graces moſt humble
at commaund,

WILLIAM LEIGH.

DEDICATORIE

beginning of another, even the blessed [illegible] of Queene Elizabeth, with the thrice happy government of our Large Lord, and King, your father, in whom the flowers florish, and the Kingdomes are united, Religion prospereth, [illegible] perfection withereth, with a Royall issue entre to time, the onely remaine of our religious hope. One is easily ouercome, and two will make resistance, but this threefold gable is not lightly broken, being beautifull as the bands of Zachary, wherewith the Church is honoured, the State is strengthened, the subiect is comforted and our sotto-angue Lord the King your father no lesse blessed in his three children, then in his three Kingdomes. The Lord God of heauen maker of Kings, and directer of Crowmes, giue unto you all grace in this life, and glory in a better. Amen. Amen.

Your Graces most humble at commaund,

WILLIAM [illegible]

THE FIRST Sermon.

PSALME 132.1.

1 *Lord remember* Dauid *with all his affliction.*
2 *Who ſware vnto the Lord and vowed vnto the mightie God of Iacob, ſaying,*
3 *I will not come within the Tabernacle of mine houſe, nor clymbe vp into my bedde.*
4 *I will not ſuffer mine eyes to ſleepe, nor mine eyelidds to ſlumber, vntill I finde out a place for the Lord, an habitation for the mightie God of Iacob.*

THE people (as you may here ſee) are paſſionate for their King, and they pray for him. Againe, the King is carefull over his people, and he prepareth for them. The people pray that their King might be remembred of God in all his afflictions

King prepareth, that the people may haue the Lord propitious in all their deuotiõs.

And such is, or ought to bee, the entercourse of loue & loyaltie betwixt prince & people; happie Prince so praied for, blessed people so prouided for, and Israels *Iuda* was blessed in both.

Now the matter of their praier was, that God would establish his promise made to *Dauid* their King, concerning his church: that he might build a place for his aboade
Psal.93. in *Sion*, the mountaine of his holinesse. It was his care, it was his affliction. I say affliction much affecting his royall heart, that himselfe with the nobles of *Iuda* and *Israel*, should haue their solace in seeled houses,
2.Sam.7. 2. whilest the Arke of God was couered with skinnes, dwelt in tents, and had neuer a cottage to shroude in.

Mat.8.20 Birds had their neastes, foxes had their holes; but neither poore *CHRIST*, nor his afflicted Church, coulde euer finde rest or repose in this miserable world, destitute, afflicted, and tormented, whom
Heb.11. 38. the world was not worthie of, they wandred in wildernesse, and mountaines, and caues of the earth. Neuer pilgrimdesse pitied,

ed, neuer ſhippe more toſſed, neuer Tabernacle oftener ſhifted, then that of the Arke, and preſence of the Lord.

Witneſſe theſe two, and fortie remoueals in the wilderneſſe ere *Iſrael* came to *Canaan*; beſides the ſmall reſt it hadde at *Shilo* in *Eli* his houſe, at *Aſhdod* with the *Philiſtines*, at *Bethſhemeſh*, *Kiriath-iearim*, *Abinadabs* houſe; *Obed Edoms*, and neuer at quiet till it came to *Sion*, nor that a Sanctuarie for euer to dwell in, but a Sacrament of a better being and Tabernacle in heauen, which the Lord hath pight, and not man. *Numb.* 33. 1. *Sam.* 4. 5. 1. *Sam.* 6. 7. *Heb.* 8. 2.

For euen now the ſtones of *Sion* lye in the duſt, and her ruines are vnrepaired, the holy people are helpleſſe, piety is a pilgrim vpon the earth, & the little flocke findeth poore paſture to feed vpō, euer in motion neuer at quiet til it come, & retyre into the boſom of it beſt beloued, like the doue in the deluge who foūd no reſt for the ſoale of her foote, till ſhee returned againe vnto the Arke. *Lament.* 1. 4. *Gen.* 8. 9.

This Arke thus toſſed in the deluge, and tyred in the wildernes, deſpiſed of the heathen, & much neglected of the true borne

Iewe, together with Labans much lowring
Gen.31. at home, when in *Iacob* it was consumed a-
40. broade with heate in the day, and with frost
in the night, weatherbeaten and weary, till
Acts 13. *Dauid* a *Type* of Christ gaue it rest, who ea-
22. ten vp with the zeale of Gods house de-
Psal.69.9. uoured all difficulties for the accomplish-
ment, who thought vpon nothing more
then of a place, and habitation for his holi-
nesse to dwell in, his meate went from him,
so did his sleepe, and hee charged his
soule with an oath to God for the perfor-
mance.

These holy thoughts thus affecting his
heart, & afflicting his soule, made the peo-
ple sensible of his sorrowes, and therefore
pierced their hearts to prouoke their pray-
er thus, *Lord remember Dauid in all his Affli-*
ctions.

1 Wherein I doe obserue two things of
speciall note, the first is, the peoples passion
for their King, they are afflicted with him,
and therfore they pray for him, the second
2 is *Dauids* preparation for the people, hee is
carefull of them, and therefore he prouides
for them a place: *an habitation for the Lord*
to dwell in. So as their feete might now wan-
de

der no more, but ſtand in the great congregation they loued ſo wel, and by the *Altars* of their God they held ſo deare.

And for the firſt: I meane the peoples paſſiõ for their King, ye know the ſaying of old, *Componitur orbis Regis ad exemplũ.* And it hath it extent from Court to Country, for peoples paſſions are framed to their Princes affections, like *Hippocrates* twins they weepe together, and they laugh together, they liue together, and they dye together, witneſſe their ioynt ſorrowes after *Abners* herſe; the King wept, and the people wept, & though the people would feaſt; yet when they ſawe the King would faſt, it pleaſed them, for as the text ſaith, *whatſoeuer the King did pleaſed the people.* His paſſions were theirs, his afflictions were theirs, to teach vs that peoples actions doe *Sympathize* with Princes affections, the Court is dead if the King bee not cheereſull, and ſubiects ſorrowe, when their ſouereignes are ſadde, Princes ſmyles, are peoples ioyes. like the luſtre of the ſame, ſo are the countenance of Kings: with their ſhine they carie comforts, but neuer ſo little ſhadowed with clowdes of griefe, (good

Claudian.

2. *Sam.* 3. 32.

Lord) how the subiect then mourneth, deare is the loue of God in the soules of his Saints, but next to that is the sacred band of loue and loyaltie to Princes, fathers, friendes and families are further off, soueraignes are the highest in the rancke.

If leasure would serue to turne ouer some fewe leaues of sorrowe, and search into the records of griefe, easily might I finde that peoples passions, for their Princes haue beene most piercing, great was their care ouer *Dauid*, when they stayed him from the battel, least the light of *Israel* should
2. Sam. 21 17. be extinguished. So was it ouer *Saul* when they mourned his funerals with this dolefull dittie; *Yee mountaines of Gilboah, vpon you bee neither dewe, nor rayne, nor fieldes of*
2. Sam. 1. 21. *offering for then the shield of the mightie is cast downe. The shield of Saul, as though he had not beene annointed with oyle.*

Zachar. 12. 11. 12. The mourning of *Hadadrimmon* in the valley of *Megiddo*, where *Iosias* was slaine, wil neuer bee forgotten, where euery familie mourned apart, &c. and vttered their passi-
Lament. 5. 16. ons with this pitifull plaint, *the Crowne of our head is falle: woe vnto vs that euer we sinned.*

Lastly,

Lastly, that one may stand for all, I appeale to your owne passions, who haue at any time seene your own soueraigne, whether your teares of ioy haue not expressed your feare of griefe, mourning like the *Turtle-Doue*, whose sweetest song is in her sorrowe; least hauing lost her mate shee should not finde him: and hauing found her mate, least shee might loose him, thousands within the kingdome doe thus blend in their moyst and mixt teares vpon the sight and thoughts of their soueraigne.

And here leaue we the peoples passions, and come wee to their praier, the sweete perfume of their deuotion in these wordes. *LORD remember Dauid in all his affliction.*

Wherein first I doe obserue, in that the people flye to GOD for their King with no lesse loue, then loyaltie they hold that the powers that are ordained of God, they hold that he looseth the collar of kings, & girdeth their loynes with a girdle, they hold that he sitteth in the middest of magistrats, & demandeth an accoũt of their gouernment, I say they hold that it is hee, *Rom.*13. *Prou.*8. 15.16. *Psal.*77.

.12.18 and hee alone that setteth vp, and pulleth
al.82.1. downe; that leadeth his people along by the hands of *Moses* and *Aaron.*

Wee say then with him who saide well, *Abrahamum non invenit dominus, sed fecit patrem multarum gentium,* the Lord did not
en.12.1. finde *Abraham,* but hee made him a father
xod.3.2. of many nations, hee called him from *Hur* of the *Chaldeans, Moses* from the sedges, &
al.78. *Dauid* frō the Ewes great with lābe, to feede
1. *Iacob* his people, and *Israel* his inheritance.

Nay, Christ Iesus king of kings, and Lord of lords, not by intrusion, but by inaugu-
al.2.6. ration from his father, thus; *I will set my king vpon my holy hill of Sion. Aske of mee and I will giue thee the heathen for thine inheritance, and the vttermost parts of the earth for thy possession.*

Antichristian then, miserable & damnable, is the doctrine of all such as dare say, that Popes may either set vp, or pull down Princes, discharge the subiect of his obedience, put a knife in the hād of any to sheath it in the bowels of their soueraignes. Antichristian was the practise of that proude Pope, who trod vpon the neck of Kings & Emperours, & made them to hold his stir-

rop

rop,& becauſe they held not ſteddily, tripped the crownes frō their heads. *Egoet rex meus* argued neither faith nor frailty in Cardinal *Wolſey*, & I may ſafly ſay, it was diſloyaltie in *Warwicke* to giue out, that he had rather make a King, then be a King, nay nay prowd peare, it was neuer in thy power to make a King, for the making of a King, is the worke of a God, and if it be true of all things, much more of a Kings. *The Lord giueth, and the Lord taketh away, as it pleaſeth the Lord, ſo come things to paſſe.* *Iob.* 1. 21.

Then ceaſe your malice you miſcreants of ſtates, for you can neuer preuaile againſt the Lord, the powers that be, are ordained of God, & who reſiſteth them, reſiſteth the ordinance of God. *Rom.* 13: 1. 2.

Is it poſſible to back the Sun, Moone or Stars, in their ſpeedy courſe, can ye hush the harmonie of the heauens? or ſtil the raging of the ſeaes? can ye alter the courſe of the yeare of ſeede time, & harueſt, of winter, & ſomer? of the day, & of the night, can ye either giue life, or deliuer frō death? can ye create a new world with another gouernmēt? then may ye reſiſt the Lords ordinance in this. Alter ſtates, & pluck away all power from a powerfull God. *Prou.* 21. 30.

But it is not in you, or your *Romane* God (ô yee popish repiners) its not your boy-
Reuel. 9. 3. sterous bull can push downe a Prince, its not the croaking of your frogges, and Locusts, your Iesuited crew and Seminarie broode, can blast our doctrine, blemish our state, or bereaue vs of our Soueraigne, disquiet you may, destroy you may not: for
Prouerb. 28. 2. the offences of the people, there be many Princes, & if our sins sacke vs not, wee shall neuer fall, if the Lord say prosper, how can our branch wither? and if he say from heauen ride on, because of the word of truth, of meekenes, and of righteousnes, who dare
Psal. 45. 4. say from the earth, light off, ride, rule, and raigne no more, trayterous is the hart that thinkes it, trayterous is the mouth that speakes it, trayterous is the hand that works it, trayterous is the pen that writes it.

And yet woe is me to tell: this our age and climate is pestered with men of such poysoned breathes, who dare both thinke, say, doe, and write that a mortall man may manage kingdomes, and authorise subiects to depriue their Princes, as if the powers that be, were not ordained of God: their faculties are of force, their bulles are di-

vulge

vulged, their antichristian doctrine is traduced by *Symancha*, *Costerus* and *Dolman*, who haue blackened the aire with their derne diuinitie, whilest they auerre that subiects may rise, rebell, & kill their kings, if they be not pleasing to their deuotion.

Augustine mourned much, for that hee had euer read against the true God *Tonantem & adulterantem*, of a thundering God, and of an adulterous God, for so deemed the *Pagans* of their *Iupiter Capitolinus*: Much more may Papists grieue, that euer they either read or reuerenced in the place of God their capital Pope, *tonantem & adulterantem*, a cursing God, and a carnall God, adulterating states, and cursing Kings, and yet to God be the praise, his Bul-bolts are but birdboults, blunted by a better God, witnes the flourishing & blessed estate both of our Church and kingdome, vnder the happie gouernment of our dread Soueraigne, by whom the Lord hath multiplied our nation, & increased our ioy, and neuer with no blessings powred vpon her from heauen, then since *Impius Quintus* cursed her from the earth, for she liueth a blessed Prince, and he is dead, a cursed Pope, and if any trayterous *Bechry*, the sonne of

Augustinus in centem Iouem & adulterantem, confessio.

rebellious

rebellious *Iemini* haue in his heart so bad a thought, or in his mouth so foule a word, (kindled with heate of that bull) as to say *A precibus ad prælium*, frō prayers to your pikes and to your tents (ô *Israel*) we haue no part in Queene *Elizabeth*: let the iudgement of *Bechry* fall vpon him, and let all the people say, Amen.

And let this suffice for the second obseruation, teaching vs by the example of this religious, and passionate people, praying for their king, that who plead or practise the contrarie, doe violate the Lords holy ordinance, and lay violent hands vpon his annoynted, whom to obey by rule of reason, and all true religion, not our actions onely are tyed with our words, but our very thoughts must be chaste that way, according to that.

Eccles. 10. 20. *Detract not from the king, no not in thy thought, for the foules of the ayre shall carie the voyce.*

Nay were our Prince as euill as she is good, & were she set ouer vs in iudgement to plague vs, as she is in mercy to saue vs, I meane to shelter vs as the shadowe of a great rocke in a weary land, were shee as

Esay. 32. 2.

bloudie

bloudie in persecuting, as she is carefull in cherishing, finally were shee as great a Pagan: as she is a christian, yet stands it with religion, pietie and godlines not to touch her life, but to pray for her safetie: so were the people of the Captiuitie enioyned to doe by *Ieremie*, *Seeke the prosperitie of the Citie, whither I haue caused you to be caried away captiue, and pray vnto the Lord for it, for in the peace thereof shall you haue peace.* *Ieremie.* 29.7.

And *Baruck.*1.11. saith, *pray for the life of* Nabuchadnezzar *king of* Babylon, *and for the life of* Baltasher *his sonne, that their daies may be vpon earth as the daies of heauen.*

What should I say more? Vnder *Augustus Cæsar* all the world was taxed, and vnder *Tiberius Cæsar* the Lord was crucified, and yet said hee of both, *Giue to Cæsar the things that are Cæsars, and to God the things that are Gods.* Though *Nero* was cruell, and *Domitian* was bloudie, yet *Pauls* diuinitie was, that euery soule should be subiect to the higher powers, for there is no power but of God, exhorting withall, that first of all prayers, intercessions, and giuing of thankes should be made for all men, but especially for kings: fro the same spirit spake *Peter*, when hee enioyned sub- *Luk.*2.1. *Matt.*22. 21. *1.Tim.*2. 1.2. *1.Pet.*2. 13.14.

mission

mission to all publike gouernment for the Lords sake, whether vnto the King as Supreme, or to others as subordinate.

Where the Apostolike doctrine is, as you may see that Popes are inferior to Kings, whō they must obey, as their Superiours, so farre from all primacy, as they may not challenge a parity, by the word of God, but must yeeld a precedencie to their Kings, as to their Soueraignes, & next vnto God supreme gouernours vpon earth, whereunto both popes & al papists, if they haue soules must be subiect. *Nec attendat verus Obediens quale sit quod præcepit: hoc solum contentus quod præcipitur*, sincere obediēce neuer reasons with the meanes, but quiets it self with the command, & quits the conscience with the precept of his God, who presseth nothing more then homage to himselfe, and honour to his annoynted. *Qua Obedientia vnicimus dæmones. Cæteris virtutibus oppugnamus*, by which obedience to God, and the King, (as one saith well) we subdue diuels, by other vertues we do but oppugne them. *Sathan* and sinners are neuer seene more shrinking then in our obedience, it daunts men and dammes diuels.

1. Pet. 2. 17.

Now the subiect of the peoples praier thus moulded in passiō for their King was

that the Lord *Would remẽber him with all his afflictions.* Where first obserue: that Kings, euen Kings, haue their trials, troubles, and crosses in this world, and may say in the height of all their honour, as *Paul* did, in his persecutiõs. *Idy dayly, for besides the things* 2. Cor. 11. 28. *that are outward I am cumbred daily, and* haue the care of all the Churches, warres without, treasons within, Councellors perfidious, subiects seditious, and are not these afflictions? O well said *Alexander, Regum est benefacere & male audire,* Its incident to Kings well to do, & euil to heare, & euilly to be intreated: & that Embleme is for Princes which one of that ranke set vpon his herse, to wit a lampe burning with this *Empresse, Alijs micans meipsum consumo,* whiles I shine to others, I consume my selfe.

It would bee tedious to tell of Princes thoughts euen in the bed of their rest, as it was with *Ahashuerus* the King, when in the silẽce of the night he could not sleepe, but commanded to bring the booke of the Records, and Chronicles, that he might solace his soule in seeking to succour them, who had saued him. *Baltassers* Emblem was fearfull euen in the height of the feast, & it may be a *Motto* to all the mightie; that they neither presume vpon their banquet *Ester. 6. 1. &c.*

nor boles, least a fearefull hand-writing
Dan.5. vpon the wal, warne them both of their sin
and of their shame, that they haue praised
the Gods of gold, & of siluer, of brasse, and
of Iron, of wood, and of stone, but the God
in whose hands their breath is, and all their
Verse.23. waies, him haue they not glorified. Giue
care therfore you that rule the multitudes,
and glory in the multitudes of people, for
the rule is giuen you of the Lord, and pow-
er by the most high, which will try your
works, & search out your imaginations, be-
cause that you being officers of his king-
dome haue not iudged aright, nor kept the
law, nor walked after the will of God, horri-
bly and suddenly will he appeare vnto you
(saith the wise man) for an hard iudgemēt
shall they haue that beare rule, hee that is
most lowe, is worthy mercy, but the migh-
tie shall be mightily tormented. *Wisd.6. 6.*

But it may be to flatter Princes, Sico-
phants will say: these trayals are for ty-
rants, they touch not the godly; good, and
religious kings may keepe and carry their
crownes without cōber, passe their time in
pleasure, wallow vpō their beds of delight,
set downe their diademes without danger,
and bid all doubts adewe. I answere no:

For if there were no care to gette a Kingdom for that they haue it, yet is there care to keepe it, for that they may loose it; nor is the care of conscience least, or last of the three in a godly King, which laboureth to quit it, whē the great Iudge of all the world shall demaund an account of their Gouernement. *Psal.* 58.

The good Kings of *Israel* and *Iudah*, haue euer caried this conscience with their Crownes, and haue carefully studied they might bee bosſed with blessing from God, both vpon themselues, and vpon their people, neuer failing them in the field, to fight their battailes, nor in their *Oratories*, to further their Deuotions, with a care of their Leuites to serue at the Altar, and abundance of sacrifice for the holy offering, yea and more then all this, so carefull of their God, and good of his Church, as they neuer failed to honour it with their presence, and to sanctifie it with their prayer; Now, how all this could passe them, without passion, trouble, and affliction, I leaue it to the feeling conscience of faithfull Kings, whose wrought Crownes of gold often are worne, with the wreathed *crowne* of *Christ*, pricking

Lament. 3.19. in their hearts with like passionate speech, as when he said, *Remember mine affliction and my mourning, the wormewood and the gall,* he *Psal.* 38.2. was a King that said it, you may beleeue it, Lord thou hast made mee a very butt for thine arrowes, being tipped with gall and sorrow.

But of these troubles and firie trials of Kings, I haue said sufficient, and it may be haue dwelt vpon the generall too long, pardon me to come a litle nearer home eué to *Dauids* passions, and particuler affliction, which more nerely grieued him, to wit the care he had together with the house of his God, to build vp the hearts of his people, true religion, pietie and godlines, the con- *Gen* 5.2.2. tinuall care whereof hath so troubled the thoughts of the godly from the daies of *Enoch,* who then walked with God, to the daies of Queene *Elizabeth* who ruleth for God, as they could neuer sway the Scepters *La.* 5.18. of their rule, but with rent of their harts, to see *Sio* desolate, & her stones ly in the dust.

Kaine began the ruines, and *Esau* made the breach, nor cã the rubbish be remoued *Esay.* 49. till time be no more: Kings may be nursing 23. fathers, and Queenes may be nursing mothers

thers to foster, and cherish the Church, wel may they prouide, pray and fight for it, yet neuer preuaile, but with the perill of their liues, nor euer to build but with blood according to that of old, *Sanguine fundata est ecclesia sanguine cæpit, sanguine succreuit sanguine finis erit*, the Church in blood first founded was: in blood it did begin, by blood it shall increase and so at last by blood shall end.

The blood of *Abell* began the broyle, *Reuel.* 12 and the blood of the lambe ended the battel, and euer since *Michaelis prælium adduxit* *Dan.* 12. 1 *periculum*, the great Prince that standeth for the children of the people hath fought the field in a time of trouble, such as neuer was since there began to be a nation, yet *Reuel.* 12. with a glorious conquest, for they ouer- 11. came by the blood of the lambe, and the word of their testimonie, and they loued not their liues vnto the death, the blood of the lambe: there is their sacrifice, the word of their testimonie, there is their couenant, and they loued not their liues vnto death, there's their martyrdome. Therefore reioyce ye heauens: and ye that dwell in them but woe to the

inhabitants of the earth, and of the Sea, for the diuell is come downe vnto you: which hath great wrath, knowing that he hath but a *short time*, he persecuteth the womā which hath brought forth the *Man-childe*, driues her into the wildernesse, casteth out of his mouth after her, floods of water, which whē the earth hath swallowed vp in her reliefe, then was the Dragon wroth with the woman, and went and made Warre with the remnant of her seede, which kept the commandements of God, and haue the Testimonie of Iesus Christ.

So as I may well say, It hath bene euer, is, and will bee, the woe of the Church in this worlde, to fight in blood, to haue the stones of her building symonted with such morter, Night by night to heare Alarme vppon Alarme, and all in the Crie of *Edome: Downe with it, Downe with it, euen to the ground.* Psal. 137. 7.

Inter flagella dat Filium; So the Father gaue his Sonne. *Cædebantur, vrebantur, torquebantur, tamen multiplicabantur*; They were beaten, they were burned, they were racked, yet euer they increased; So the Sonne sent his Saints into a senselesse world,

voyde

voyde of Faith, and without feeling, pitie, or compassion of *Iosephs* affliction, the Iron entred into his soule, and men were senseleſſe. *Psal.* 105. 18.

This *Dauid* sawe in the sorrowe and silence of his soule, when vpon the sight of the ruines, hee thought vpon a repaire, how the tyred Tabernacle might rest, and the Arke of *GODS* Presence toſſed from place to place, in the waste and Roaring wilderneſſe of this worlde, might once repose in the Bosome of it *CHRIST*, as in a retyring Campe after the day of battaile; And yet (God wote,) with no world of continuance. For that verie Temple hee thought vppon, vanished with his thoughts, and is nowe gone, both sticke and stone; *Ne Populus rediret in Iudaismum*; Leaſt the People might returne againe to *Iudaisme*.

All to teach vs, that Pietie is but a Pilgrim vpon Earth, Towers, Temples, *Et delubra Deorum*, haue their dismall dayes; The beautifull Gate of the Temple became a Stable for *Pompeyes* horſes, and where is nowe that faire *Fabricke*? How is the Golde become so dimme? The moſt

fine Goulde is chaunged, and the stones of the Sanctuarie lye scattered in the corner of euery streete.

To teach vs againe, that dust will deuoure dust, when *Time* shall bee no more, and that all Saintes with their Sanctuaries, shall Simbolize to a better state and being, euen eternallie to rest in a Tabernacle, not
Apoc. 21. made with handes, but pight in the high
22. Heauens. The *LORD GOD* Almightie, and the *LAMBE*, are the Temple of it, and there shall be no more Affliction, no more curse or grieuance, but the Throne of God, and of the Lambe shall bee in it, and his seruants shall serue him, they shall see his face, and his *Name* shall be in their fore-heads.

Till which ioyfull *Sabaoth*, and Eternall rest, layed vp in the bosome of our Christ, Princes must build in grace, that they may be blessed in glorie: They must bee religious on Earth, that they may raigne in Heauen, they must carie care in their hearts for the Church of God, that they may weare
Apocal. 7. 9. crownes vpon their heads in signe of victorie: In a word, hee that feeles with *Dauid*, will bee afflicted with *Dauid*, and seeke by all meanes possible, in his Princely power,

how

how to builde vp a people for his God, how to prepare a place for his Presence, how to perfect and polish the worke, that it may bee to the glorie of God, to the discharge of his dutie, and the saluation of that people, ouer which the Lorde hath placed him.

And heere next in place seasonablie, and from my Text, it is yet further to bee considered, how *Dauid* aggrauateth his affliction, by the adiuncts of his griefe, all signes of sorrowe, and companions of care when the soule is troubled, hee had no delight, either in his meat, drinke, sleepe, rest, Palate, Palace of pleasure; but bids them all bee gone, till hee had done his indeuour to finde out a place, an Habitation for the mightie God of *Iacob*.

When *CHRIST* should redeeme *Lazarus* from the Graue, and repaire his ruines, it is saide: *Quod fremuit, Turbatus est, & Flenit*, that his soule was sadde, that his spirites were troubled, and that hee sent out Teares from a pensiue soule, for his dead Friend. Iohn. 11.

Like Troubles afflicted *Dauid* here, when hee should raise a Temple out

of the dust of *Sion*, it toke away his sleepe, his meate, and his minde, from all earthly solace: and tyed him to the Temple hee so thought vppon. It followed him sleeping, and it left him not awaking, either in bed or at boord. Where when hee sate in solace, and sawe his seeled Houses, with the Rich hangings of his Court, embroydered with gold, Lord how his blubbering teares did bedeaw his Trencher, to thinke how the Arke of his God lay in the open fielde, tyred in Tents, weather-beaten, and wearie, without shelter to shrowde it, other then those worne Curtaines of skinnes and Canuas.

The vse is good, like affliction hath followed the godlie of all Ages, in the care and conscience they haue euer had to build vp a Church, in the hearts and soules of Gods Saints, & I am verily perswaded, that if all the cares in the world besides might blend in one, they could neuer be found so piercing, so bleeding, so deare, so desperate in designes, as is, and hath beene the care and conscience of our soules, in tender whereof, good and godlie men haue neither cared for meate, drinke, sleepe, friends, life,

life, death, nor the hazard of their owne soules, if I may say so, And why may I not, when *Paule* wished himselfe to bee separated from *CHRIST*, for his brethrens sake? *Rom.* 9.3.

This affliction cut the heart of *Abraham* asunder, when hee (the Father of all the Faithfull) should at one blowe cut off all hope in Sacrifycing *Isaack* his sonne, his onely sonne, whome hee loued, this Affliction battered the heart of *Iacob*, when hee saw the bloody coate of *Ioseph*, and saide with a sorrowfull soule, *Fera pessima deuorauit eum*; a cruell Beast hath deuoured him. This Affliction rent the heart of *Ioseph*, when the Iron entred into his soule, and none was sorrie for his affliction. *Gen.* 22. 9.10. *Gen.* 7. 33. *Psal.* 10. 18.

This was the affliction that moulded the hart of milde *Moses*, to such compassion ouer *Israel*, for their Idolatry, whē the Lord was angrie with them, as hee wished himselfe raced out of the booke of Life, that *Israel* might be saued. *Exod.* 32. 32.

This Affliction (like a sworde,) pierced through the soule of *MARIE*, that the thoughts of manie hearts might bee opened.

This Affliction, like a dampe, stroke the
1. Cor. 11. 29. heart of *Paule*, when hee saide, I die daylie, who is weake, and I am not weake? who is offended, and I burne not?

This, this was the Affliction that melted the heart of *CHRIST*, when as a suter, hee stood at the dore, and knocked, saying. *Open vnto mee, my Loue, my Doue, myne vndefiled: for my Head is full of deaw, and my Locks with the droppes of the Night*, and yet can haue no entrance.
Cant. 5. 2.

Finallie, that others might haue a Fellowfeeling of the Afflictions and miseries Christ suffered vpon the Crosse for vs, his Church, hee calleth vpon the Passengers that goe by; that they should looke vpon him, and pittie him in this paines.

Haue yee no regard at all, ye that passe by this way? Beholde and see, if there bee any sorrowe like vnto my sorrowe, which is done vnto mee, and wherewith the Lord hath afflicted mee in his fierce wrath. O remember mine Afflictions, and my mourning, the wormewood and the gall.
Lam. 1 12.

Well, I say no more, because I see you passionate, these are gone before, and are all heires, euen heires of God, and heires an-

annexed with *IESVS CHRIST*, and so shall you be, if you suffer with him, as they did, that yee may bee glorified with him as they are.

And so againe to *Dauid*, the Seas of whose Afflictions to sounde, were to beate backe a *Iordan*, to reckon vp his cares with his cost, for the prouision of that Worke, which another should perfect, were an endles account, to expresse with pen, or speech, the passions hee felt in following the businesse, were for a more powerfull spirit then I feele in my selfe, I cannot come neere the depth thereof. 1. Chron. 22.

Yet this dare I say (as I haue saide) that all the ioyes hee had in this worlde, either of pleasure or profite, hee passed by them, with an *Abrenuncio*, leauing off all Princely sportes, and Kingly delights, till hee had done with the deuotion of his *GOD*, his meate, drinke, & sleepe, his house, bed, and Palate, his Courte, Crowne, and Kingdome. These were least and last in his thoughts, hee neuer deemed them deere, but in the denyall, binding his soule to God by vowe and oathe, neuer to delight in earthlie solace, till hee had fulfilled his

his heauenly ioyes, and found out a place for the Lord, an habitation for the mightie God of *Iacob*.

The beautie of which house though he
1. *Chron.* might not see, for that hee was a man of
22.8. blood, & *Salomon* his Son must perfect the worke, yet as *Moses* from *Moriah*, though
Deut. 34. hee might not enter that earthly *Canaan*, ioyed in the sight of *Canaã*, as a type of that heauenly being, hee was to enioy vpon his death: so *Dauid* though he might not finish the worke hee had in hand, yet exceedingly ioyed that hee might prouide for the temple belowe, a pregnant type
Gal. 4.26. of that heauenly Hierusalem, which is aboue.

Now the building of this house here on earth where his people might more safely rest, and render vp their vowes to God in heauen, was *Dauids* holy care, and greatest part of his affliction, with which if you marke well, you shall finde he beganne his raigne, continued his rule, and ended his
2. *Sam.* 5. princely life: for vppon his entrance, it is saide that *Dauid* tooke first the fort of *Sion*, and with thirtie thousand of the chosen men of Israel, rose and went from *Baal* of

Iudah

Iudah, which is *Kiarathiearim* to bring from thence the arke of God to *Abinadabs* house that was in *Gibeah*. Thence to *Nachans* threshing Floore, and so to the house of *Obed-Edom*, the *Gittyte*, where after it had continued three monethes, with a blessing to himselfe, and all that hee had, then *Dauid* with gladnesse brought it into his owne citie, and set it in his place in the midst of the Tabernacle that *Dauid* hadde pitched for it: where after hee had offered burnt offerings, and peace offerings before the Lord, he blessed the people in the name of the Lord of hoasts. 2. Sam. 6.

How this care continued his rule, it may appeare by the princely preparation hee made, as of the place to build vpon, so of things necessarie for the building, of *Algunum wood, fyr-trees*, & *Cedars* from *Tyre*, *Sidon* and *Lebanon*, of gold from *Ophyr*, of pearle from the Iles, of siluer, brasse, and Iron, from all about his kingdome, all totalled by *Dauid* himselfe, when he bequeathed it to God as a legacie for *Salomon* his sonne, to bestowe vppon the Temple. In these wordes, *Behold my sonne, according to my powertie, haue I prepared for the house of* 1. Chron. 22. 14.

the

the Lorde, an hundred thousand Talents of Golde, and a thousand Talents of Siluer, and of Brasse, and of Iron, passing weight, I haue also prepared Tymber and Stone, and thou mayest prouide more thereunto; vp therfore and be doing, and the Lord be with thee.

According to my pouertie, that may bee thought straunge, I say straunge, that there should seeme to be penurie in such plentie, want in so much wealth, and pouertie in so great aboundance: but what is Gold to Grace? I tell it from my God, and speake it from my soule, that who will bee rich in Heauen, must be a begger on earth, though not in reputation of this world, yet in estimation of a better, accoũting all things but
Phil. 3. 8. dung for that excellent Knowledge, which is in Iesus Christ: *CHRIST* is a costly guest, and to giue him entertainement, will cost Kings their Crownes, Scepters, & Diadems, all to be throwne down at the *feete of Christ*, Lands, lordships, & possessiõs to be sold, and distributed to euery man as he hath neede, the half we haue to the poore, & restitution fourefold of all we haue wrongfully taken, which done, the liuelyhood will be small *in*
Luke 19. 8 *pede Computi*, if thou burie him in thy hart,

it

it must be broken, and he will lye alone, and in such a Tombe (as neuer man lay in but himselfe, what should I say more? Christ his Crosse, and Crowne, his Faith, & Religion, will cost you Father, Mother, Sister, Brother, Life, and all, according to that, he that loues any of these better then me, is not worthie of me. Luk. 23. 52. Lu. 14. 26

Finallie, *Marie* her Teares, Hayres, Perfume, Boxe and all must out, ere *CHRIST* come in, either to lodge in her house, or lie in her hart; *Largiter demus Christo que demus*; Spare no cost, to spend it vpon thy Christ. *Ad quid perditio hæc?* what needs this waste? so said *Iudas* in his sinne, that *son of perdition*, who purchased a field with the reward of his iniquitie. Rather say with *Dauid*, *God forbid I should builde him an house of that which cost me nothing*. Luk. 7. 38. Matt. 26. 8. Act. 1. 18

Pardon mee in your patience yet a while, if I further presse this point of pietifull prouision towards the Lord and his Religion, in these chilling and colde dayes of decayed Deuotion; wherein both Princes & people are prodigall to sped vpō thēselues, but too sparing (God wot) to maintain the religiō of *God*, & of his *Christ*, & I feare one day Phil. 2. 2.

Moses

Moses will ſtand vp in iudgemẽt againſt vs, with a readie and a willing people, to condemne vs in this, that they haue bene more carefull of the type, then wee of the truth; they to build a Tabernacle, then we a temple: they of the Sacrifice, then we of the Sacrament: they of thẽ lawe, then we of the Goſpell: they of *Moſes*, then wee of Chriſt: yea they of *Agar* of mount *Sina*, which gendereth vnto bondage, then wee of *Ieruſalem*, which is aboue, and free, and the mother of vs all.

Gal.4.26.

Exod.25. 1.&c.

It is memorable, and of due regard, what the Lord commaunded *Moſes* for the Fabricke of the Tabernacle, how all ſuch, whoſe hearts gaue it freely, ſhould offer towards the building, for forced obedience faſhioneth not with God, hee loueth the cheerfull giuer, and faithfull receiuer. A free offering will I giue vnto the Lord, and praiſe thy name, becauſe it is ſo comfortable, ſo ſaith *Dauid* to his ſauing God.

2.Cor.9.7

Pſ.54.6.

Exod.35. 21.&c.

Now in this their alacritie, cheerfulnes, and diligence, they ſet vpon the worke, 1. in their ioynt vnitie without diſtraction 2. in their great coſt without grudging 3. in their much labour without wearines, 4. and

in

The people were of one heart in one worke, for one God, their number was great, euen six hundred thousand, three thousand fiue hundred and fiftie men that offered from tweentie yeares old and aboue, euery one at the least halfe a sicle of siluer, the gold was much that was occupied in all the worke, wrought for the holy place, and freely offered euen twentie nine talents, seauen hundred, and thirtie sicles, according to the sicle of the sanctuarie, the siluer was aboue an hundred talents, the brasse of the offering seauentie talents, and euery man which had blue silke, purple & scarlet, and fine linnen, and goats haire, and rams skinnes, dyed red, and badgers skins, brought them; womē brought their taches, and ear-rings, & rings, and braceletes, and Iewels of gold, and offered a free wil offering vnto the Lord, nay they spared not their looking glasses of brasse, but cast them in for the lauer, the Princes & rulers brought *Onix* stones, and pearles of price to set in the *Ephod*, & in the brest-plate, as also spice, oyle and sweete perfume. *Exod.* 38 26. *Exod.* 38. 24. 25. *Exod.* 38. 8. *Exod.* 35. 26.

The vse is good, they robbed themselues to inrich their God. Now wee robbe

our God to inrich our selues.

Then *Bezaliel* and *Aholiab*, left their worke to tell *Moses*, that the people had
Exod. 36. 4-5. brought too much, and more then enough.

The *Bezaliels* of these our dayes may leaue their preaching, and tell *Moses* the people bring too little, and lesse then nothing. Will a man spoile his goods (saith
Mal. 3. 8. God by the Prophet *Malachie*?) yet haue yee spoyled mee, and if yee say wherein? I answere in Tithes and Offerings; yee are religiously wise, I will presse it no further, but proceede with the rest.

And now as *Dauids* care to builde God an house, did begin his raigne, so did it ende his life: Hee could not die till he had determined of that businesse with *Salomon* his Sonne to perfect the worke, and with the Nobles of *Israel* & *Iudah*, to be his assistats. *Dauid* commaunded all the Princes of *Israel* to helpe *Salomon* his Sonne, saying:

Is not the Lord your God with you? and hath
1. Chroni. 22. 17. 18. &c. *giuen you rest on euery side, for he hath giuen the Land into my handes, and the Land is subdued before the Lord, and before his people, now set*

your

your hearts and your soules to seeke the Lorde your God, and arise, and builde the Sanctuarie of the LORDE GOD, *to bring the Arke of the Couenant of the Lorde, and the vessels of* GOD, *into the House built for the Name of the Lorde.*

See the passage of his passions, and how hee aggrauates his Afflictions, for the Church, with his Affections towardes the Church, both in his life, and at his death: as if hee should haue saide; Now must I die, yet burie these my last words in your dearest Thoughts, and thinke vpon them, when I am gone.

I haue liued to fight your battels, and haue quieted the Land before your eyes, I haue beene your King in warre, that peace might bee within your borders, and by my hand the Lord hath giuen you rest on euery side. Now therefore, see to his rest who hath thus repaired your ruines, builde God an House, with an habitation to dwell in: Bring in the *ARKE* of the *COVENANT*, and the Vessels, couer it with a vaile: Turne your tossed Tentes into a steaddie Temple. Wander no more in the wildernesse of *Sinai*, (which is shaken)

but come to mount *Sion*, and there abide by his holinesse.

You may build, so may not I, for that I
1. *Chron.* haue beene a man of blood, yet haue I
28. 2. thought it a duty wel beseeming my place, to leaue nothing vndone that may further the worke, and helpe my successor, looke into my store when I am dead, and see my prouision that I haue made for the house of my God.

I haue prepared *Cedars* from *Sidon*, and *Algumum* wood from *Tire*, an hundred thousand talents of gold, and a thousand thousand talents of siluer, of brasse, and of
1. *Chron.* Iron passing weight, I haue prepared masõs
29. 2. *&c.* to hew, and polish the stones, carpenters to fashion, and frame the timber, & all men expert in euery worke.

But whats all this wealth if it bee not bestowed, and what is all this matter if it want forme? and what of all this prouision if it come to no perfection? when it falleth into the worke, then it is fashionable; but lying vpon an heape it hath no honour.

In regard whereof the good King was carefull euen at his death to charge both suruiuing Prince, and Peere by a dou-

ble

ble bond of a double dutie; one of faith to God, another of fealtie towards their King, that they ſhould be careſull of the worke: *Salomon* to builde, and his Princes to be aydings.

Whereby wee are taught, if wee liſt to learne, that as matter is nothing without forme, and prouiſion is leſſe, if it fall into no worke, ſo Princes (though potentates in themſelues) yet are farre vnable to performe much: either for the good of the Church, or common-wealth, but as they are aided by Peere and people.

In that honourable expedition againſt *Iabin* King of *Canaan*, the Princes of *Iſachar* were with *Deborah*, and *Iſachar*, and alſo *Barach*, hee was ſet on his feete in the valley, it was in the day of battell, and they fought for *Deborah*: but the diuiſions of *Reuben* were great thoughts of heart, and *Meros* with her inhabitants were curſed of GOD, for that they came not to helpe the LORD, againſt the mightie. *Iud.* c. 15 &c.

I am not able to beare you my ſelfe alone, ſo ſaide *Moſes* in the day of his go- *Deut.* 1.

gouernement, how can I alone beare your cumbrances, & your charge, & your ſtriſe, bring you men of wiſdom & vnderſtāding, and knowne among your Tribes, and I will make them Rulers ouer you, if in the day of battel, gouernement, and grieuances, Prince and people were aiding vnto their King? why not in the dayes of their Afflictions, while they builde the Church, ſhould not Peere and people helpe to further the worke.

Surely, ſurely, this mutuall helpe twixt Prince, Peere, and People, is the maine Buttreſſe of States and Kingdoms. Kings may commannd, Peere, and People muſt obey, and all muſt lay their handes to the worke: if either they looke to builde anewe, holde vp that which is built, or repaire the ruines of that which is decayed.

What marueſl then, if *Dauid* for a Legacie of his loue to build God an houſe, layed his cōmand vpon the Princes of *Iſrael*, that they ſhould remember him in this, when he was gone, and looke vpon him in his louing Sonne, liue to aide him in the worke he had begun, and neuer leaue him till hee perfected the worke, obliged thereunto by dou-

double band of a double debte, one to God, whose worke it was, another to the King, whose Subiects they were: Not doubting but their Religious loue to the King of Heauen, and like loyaltie to their King on earth, would tye them by sacred vowe and Oath to God, as it had done him, neuer to take good rest, or sweete repose till they had built God an house, an habitatiō to dwell in.

And so for Conclusion to you, mightie Kings and Potentates of the worlde, search the sacred Register, and yee shall neuer rue the reading, how *Dauid*, with the care of Gods house, and Religion, hee began his dayes, continued his Raigne, and honoured his death. Hee fought for it, he prayed for it, hee prepared for it, hee cast for it all the dayes of his life, and hee cared for it at the houre of his death, deeming it a dismall dissolution, for a King to passe out of this world without an holy resolution of a better, together, with paine and passion of the posteritie, how to build God, his Christ, and Church in their deerest Thoughts.

But it may bee demaunded, where is *Abiathar*, in all this businesse? Where are the Priests and Leuites, and why doe they

neither build nor prepare for the worke. *Is* the King afflicted, and are they without passion? doth the King take no rest, and are they at ease in *Sion*? surely it seemed expedient there should bee neither mention, nor memory made of them in this place, least happely they might seeme to take precedencie from Princes in managing the affaires of the Church, practise they may in it, but neither may they prepare with *Dauid*, build with *Salomon*, pray, sing, and sacrifice they may; order they may not, for the *Cortes* must be ordered by *Dauid*, preach they may, rule they may not, but as they are subordinate, for government is for the King: convince they may, convent they may not, processes are for Princes. In a word, the day of *Dedication* is for *Salomon*, counsels, proclamations, punishment of delinquents all, (except the censure of excommunication) are for Kings, and except they bee subordinate, and vnder them they haue no power in gouernment, wel may they beare the arke, but they may not commaund it from *Abinadab* house, or transport it but as the King will.

Pope with princehath neither precedency nor parity.

2. Sam. 6.

The doctrine is good to pull downe the pride of popish primacie, aduancing itselfe aboue that is called God, or that is worshipped, robbing GOD of his honour, and Kings of their homage, but I knowe you will say as the wicked did in the dayes of *Malachy*: wherein haue wee robbed thee, O GOD? wherein haue we robbed you O Kings? I answere in taking from the LORD his owne ordinance, and in taking from Kings their lawfull authoritie, GOD hath ordained the King as supreme both in Church and commonwealth, yee haue limited his power in ciuil obedience, ye haue taken away his power in ecclesiasticall iurisdiction, yee say crownes, and kingdomes are yours to dispose, and Church gouernment is a part of *Peters* patrimonie, but I say no: *Pasce, pasce, pasce*, is his, and your portion, and whatsoeuer is more then this commeth of euill. 2. *Thes.* 2 4. *Iohn* 21. 15. 16. &c.

It is euill to feede vppon the flesh of Kings, and to treade vppon the neckes of Emperours, it is euill to demolish states, and to confound order, it is euill to take to your selues vppon a forged

ged Donation, the Imperiall Citie of *Rome*, the Pallace of *Laterun*, the Kingdome of *Sicily*, *Apulia*, and *Capua*, the Dukedome of *Ferraria*, *Canellam*, and *Commodam*, with *Matilda* her portion.

It is cuill to take to your selues, and tye to your gyrdle, all the keyes of Heauen, Earth, and Hell.

Was there euer Pride like this? was there euer Auarice like this? Was there euer Blasphemie like this? To take glorie from God, homage from Princes, honor from Angels, as more excellent then they, in iurisdiction, administration, knowledge, and reward. For so saith *Antonius*.

Intertia parte summæ maioris, lib. ter. Dist. 19.

In briefe, was there euer Creature subiect to no power? no, not to himselfe? As *Biel* saith, if hee list to appeale from himselfe. O heauens be astonished, and thou earth tremble at this tyrannie.

So auerse from God, and so opposite to the mildnesse of Christ, as hee may well be called that *Antichrist*, and man of *Rome*, the ruine of all Religion. For Christ was poore, hee is rich, Christ was Crowned with golde, and Diamonds. Christ was lowely, riding vpon an Asse. Hee exalted vppon

the

the shoulders of men. Christ his Kingdome not of this world, his altogether of this world, both in power and pompe.

In a word, Christ gaue all, hee taketh all, and giueth nothing, vnlesse it bee, in giuing that, which is not his owne: As *absolution* from sinnes, Pardon from paine, Kingdomes from Princes, as hee did this kingdome of England.

But all the cunning is in catching, and in the meane time, wee blesse our God in heauen, and leaue this earthlie God, to sporte himselfe, with his vsurped power, in giuing Pardon to those that neede it not, Blessing to those that desire it not, Cursing to those that care not for it, and Crownes, to such as by the grace of God, shall neuer weare them.

What should I say more, but make way to the rest: and assure you of this, That this mysterie of iniquitie, of Popes power ouer Kinges, was first reuealed, and broken forth then, when *Boniface* the third obtained of *Phocas*, to bee called vniuersall Bishop, and since that time.

Periit virtus Imperatorum, & Pietas Pontificum. The Emperours waxed weake,

weake, and the Bishops wicked, whereas before they were of a milder spirit, moulded to greater obedience, more subiect to their Soueraigne, and yeelding to Princes that which was their due.

You are religiously wise, and by this little which I haue said you haue seene enough, I will therefore say no more but rest my selfe, and I hope you vpon this loyall resolution, that *Dauid* is set before al in the *Genealogie* of Christ, for that the dignity of a King is chiefe and greatest in power, so great in care, not as a priuate man, but as a publike Magistrate to answere for the sins of many & the good of all, ordained of God to be their King, and as *Cyrill* saith, the knitting together or Iuncture of godlines in the prosperitie of his people. *Matth. 1.1.*

Which to effect as you haue heard, was *Dauids* care both in his life & at his death, leauing it as a legacie to *Salomon* his sonne, and successe together with his Peares, and Princes that as *Simon* in the *Machabees* did for fighting, so should they for building, when calling his sonnes *Iudas* and *Iohn* hee said with good courage now I am old and ye are of a sufficient age, be ye there- *1. Mach. 16.2. &c.*

therefore in stead of me, and goe forth and fight for your nation, and the helpe of the heauens be with you. So *Dauid*, go forth and build for your God, and the helpe of heauen be with you.

As and if he should say, yet further, I am wearied with warres abroade, and worne with mine afflictions at home, I am old, weake and withered, but ye are young, strong and flourishing, out of my pouertie I haue afforded you some store, let it be speedily bestowed vpon the worke, and build for your nation, be ye therefore in stead of me, and the helpe of heauen be with you.

And now mee thinkes it is with me as it was with the *Prophet Abacuck* when the Lord answered him, and said write the vision, and make it plaine vpon tables, that he may run that readeth it, for the vision is for an appointed time, and now is the time, at last it shall speake, and now it speaketh. *Abacuck.* 2, 2.

Paralell the passions of Princes, Queene *Elizabeth*, with King *Dauids* in their grieuances, for the maintenãce of the religion of their God, and see whether our English

Iudah

Iudah haue not as great cause to pray as euer *Israels Iudah* had, *Lord remember Elizabeth in all her afflictions.*

Afflictions, I say afflictions before her raigne, & since her raigne piercing her sacred brest, like a continuall Archers shot, whose arrowes are tipped with gall and sorrow, and now be strong my spirit, & fly out my voyce to compare them in their afflictions.

1. Sam. 16 11. *Dauid* was the least and last of his fathers house, so was *Elizabeth* of her fathers familie.

Psal. 129. Psal. 69. 8. *Dauid* persecuted from his youth, so was *Elizabeth.*

1. Sam. 17 28. *Dauid* contemned of his brethren, *Elizabeth* of her sister, *Saul* a King persecuted

1. Sam. 18. *Dauid*, *Marie* a Queene was wroth with *Elizabeth.*

1. Sam. 20 1. *Dauid* an exile in the holdes of *Engeddi*,

1. Sam. 22 9. she close prisoner in the holds of *Woodstocke.*

Doeg reuiled *Dauid* vnto *Saul*, so did *Gardiner Elizabeth* vnto *Mary*,

1. Sam. 24 4. *Dauid* declared his innocencie vnto *Saul*, so did *Elizabeth* vnto her sister, Much was suspected by *Dauid* which they laid

vnto

vnto his charge, things which he neuer thought, and they euer failed in the proofe. *Psa.35.11 12.*

So was it with *Elizabeth*, her hand yet witnesseth to the innocencie of her soule, which she left as a *constat* of her loyall hart, in these lines, and letters neuer to be blotted out, *Much suspected by me: nothing proued can be*, quoth *Elizabeth* prisoner.

Saul in his spirit of furie purposed to haue killed *Dauid* playing vpon his harpe. *1.Sam.18. 10.11.*

Winchester in his spirit of poperie purposed to haue murthered *Elizabeth* at her deuotions by *Paul Peny* and *Iames Basset*.

Dauid relieued and pitied by *Achish* King of *Gath*, a stranger to his person, and an enemie to his religion. *1.Sam. 27.1.*

Elizabeth pitied by *Phillip* of Spaine, a friend to her person, yet no friend to her profession, let the bedde curtaines, and arrasse witnes, *Philips* parlience with the Queene for *Elizabeths* preseruation.

Dauid

1. Sam. 30 5. 6. *Dauid* was spoiled of his wiues by the *Amalekites* at *Ziglack*, Lady *Elizabeth* robbed of her sworne seruants at the Tower of London, when left alone, and forsaken of all, shee went on wearily with a woful heart, and said in the silence of her soule. *Tanquam Ouis*, as a sheepe to the slaughter, so am I sent.

1. Sam. 22 9. 1. Sam. 25 3. 1. Sam. 20 11. &c. *Dauid* had many *Doegs* in Court, and *Nabals* in the country, to wrong him with the King, and pinch him in his prouision, and not a friend durst speake for him but *Ionathan*, and he aloofe with arrowes, when hee sawe the Kings wrath implacable, shee poore Lady had many Stories in Court to wrong her with the Queene, & to perswade her to strike at the roote, and the branches would wither, many *Nabals* in coūtry, who pined at her prouision, and not at *Ionathan* to speake or shoute for her safetie, for that the Queenes heart was implacable.

But see a wonderfull prouidence of God in her preseruation, *Gardiner* hoped to liue to see her dead, but she hath liued to see him buried, his flesh turned into dust, and his bones to rottennes. *Story* repented that he had not stroke at the roote: whilest he cut off

off the branches, but God hath ſo ordained that the roote ſhould liue, to hāg vp that blaſted bowe. The time was whē a poore child foure yeares old might not bring her a noſegay without ſuſpition, and churliſh checke of her cruell keeper, but now God hath ſo ordained, as both young and olde, high and low, Rich and poore, doe hang vp a garland in her praiſe, with a praier to his prouidēce, for her preſeruation, euer to liue, with this reſounding *Eccho, liue, liue,*

The time was, when paſſing a priſoner from *Windſor* to *Woodſtocke*, the poore people ioyful of her preſence, rāg the bells in a village or two, whereat her keeper raged, & railed vpon them as Rebels, clapt the Ringers in the ſtockes, and ſo ſtayed the bells, but now *Benefielde* hath his paſſing peale, and to God bee the praiſe, I hope there is not a bell in England that rings not, a tongue in England that prayes not, an hart in England that ioyeth not in, and for the life of their ſoueraigne, if any *Meroits* there be, who will not do as we do, let the curſe of *Meros* light vpō them, for that they come not to help the Lorde, againſt the mightie, and let the *Iſrael* of *God* ſay *Amen.* *Iudg. 5. 23*

To passe by her afflictions, sithence her raigne I may not, euen since shee came to the royall diademe of her crowne, and dignitie no sooner set vpon her head, but the care of her people was in her heart pressing out this passionate speech. I care not for my selfe, my life is not deare vnto mee, they which might knowe what cares I beare with this burthen, would neuer thinke I take no great ioy in wearing the Crowne.

Ballance them with *Dauids* afflictions, and if yee bee not partiall of her perils, you shall finde them such as may pierce your hearts to prouoke your speech, and pray, Lord remember *Elizabeth* in all her afflictions vpon *Dauids* entrance, the *Philistines* were against him, the *Aramites* against him, *Edom* and *Ammon* with the *Moabites*, and *Hagarens*, the *Grecians*, *Sirogrecians*, these are forraine foes, manie in number, mightie in power, malitious in heart, bloody in hand and practises, how many and mighty were they who cast their heads together with one consent, and as it is in the Psalme, were confederate, these were enemies of state, forraine and abroade.

2. Sam. 5. 17. & 8. 1

Psal. 83. 6. 7.

And

And were they leſſe dangerous at home. 2. *Sam.* 15
Abſolon his owne ſonne, *Abſolon* by name, 1.
the fathers peace, became the fathers bane, 2. *Sam.* 20
and ſought his death, who gaue him life. 1.
Seba the ſonne of *Bechry* a man of *Gemini* 2. *Sam.* 6.
with his wicked roote, diſclaimed that hee 16.
had any part in the ſonne of *Ieſſe*, *Michol* 2. *Sam.* 16
mocked him, and deſpiſed his deuotions. 5.
Shemey curſeth, *Achitophel* plotteth, *Abner* 2. *Sam.* 16
dieth, and the ſons of *Zerniah* are too hard 21.
for *Dauid*. 2. *Sam.* 3.

Forraine power were againſt our *Eliza-* 27. 39.
beth, and are confederate; *Balaam*, & *Balack*,
Turke, & Pope, with all their vnited forces,
and for our home treaſons they are greater
then they can be expreſſed with tears, they
breake the heart, ere they can bedewe the
cheekes; mightie *Abſolons*, and baſe borne
Sebaes, many *Achitophels*, I meane plotting
Ieſuits, and Seminaries, with their whining
Cardinall *Allen*, in their bloody deſignes,
haue diſclaimed their *Elizabeth*, *Shemey*
curſeth, Pope *Pius* is become *Impious*, & the
curſſe is turned vpon himſelfe, for *Eliza-*
beth liueth a bleſſed Prince, & hee is dead a
curſed Pope, *Lord remember Elizabeth*, &c.

Nay more, to make ful the meaſure of her

2. Sam. 6. 16. afflictions, the *Michols* of this land are manie, who disdaine our *Dauid*, dauncing before the Arke, scorne her deuotions, and mocke her religion, trāple vnder foote the bloud of the couenant as an vnholy thing, *Heb.* 10. 29. and is not this an affliction? yes no doubt, and an afflicting affliction, & therefore we had need to pray, Lord *remēber Elizab: &c.*

Lastly our sinnes, euen our loude crying sinnes, hazard the life of our Prince, our vnthankfulnes to God for her, our colde deuotion, *Reuel.* 1. 4 and chilling zeale, being fallen from our first loue, our neglect of the word, Sacraments, and Sabaoths, our generall Apostasie from the Faith, our lacke of loue, our great oppression, and gnawing vsurie, our extrauagant lusts of the flesh, our excessiue Pride, and hellish heate of Ambition, (I say) anie of these hazard a Prince, all these together, shake the State, and therefore wee had need to pray, Lorde *remember Elizabeth, &c.*

In tender of whose deliuerance, long life, and happie raigne, there remaineth a dutie to bee performed, this day, on our behalfe, euē with our good God, to plead her cause, and pray for her person, *Lux hæc venerabilis*

Anglis. This day is deare to England, and of all the mercies of our *GOD*, registred in the Kalender of his Loue, next to that of his Sonne *CHRIST*, *Albo signanda lapillo*, to bee of blessed memorie, wherein wee haue found to our vnspeakable ioy, and doe feele to the gladnes of our hearts, that the people that walked in darknesse, haue *Esay.9.2* seene a great Light, and wee that earst dwelt in the Land of the shadowe of death, I meane of poperie, and grosse Idolatrie, vpon vs hath this Light shined, God in mercie, hath increased our ioye in the life, light, and gouernment of our dread soueraigne, in whose sun-shine now we walke, and pray that her day may euer dawne.

The allusion is good: from our Christ, to our Queene, for by him and her, the yoke of our burthen, the staffe of our shoulder, and the rodde of our oppressor, hath bene broken, as in the day of *Madian*, *Esay.9.47* and surely till these her *Albion* dayes, euery battel of the warrier hath bin with noise, *Psal.72.6* and tumbling of garments in bloud, but hers hath bene in softnes, and in silence like a showre of Raine vppon a fleece of wooll, *Esay.8.6* like vnto *Siloah*, that runneth softly by *Sion*,

like vnto the battell of *Salmos*, hath fought our *Salem* Queene, *Sine Sudore, & sanguine*, without ſweat or blood, and like her Chriſt, *patiendo potiùs quam agendo auxit imperium*, her conqueſt hath beene without blood, or broyle, rather by ſufferance, and ſuccouring of others at home, then by ſeaſures abroad hath ſhe inlarged the bonds of her Empire.

1. *Sam.* 17 45. *&c.* And here ſeaſonably, and for concluſion of all, ſpare me in a word to *Paralell* the two Princes, as in their afflictions, ſo in ſucceſſe of bleſſings, to make the yoke of their heauie gouernment more ſupportable.

Dauid killed *Goliah* in his weake ſtrength, with prayer in his mouth, & a peeble ſtone in his hand; he ſtroke him on the forehead, for that hee did confront his God, *Et ibi percutitur vbi deerat Chriſtus.* There hee felled him, where Chriſt was fayling. Queene *Elizabeth* in her weake, and feminine ſex, to giue God the glorie, hath ſubdued that great Giant at *Gath*, I meane that man of *Rome*, with the ſweete perfume of prayer in her mouth, and the power of the word of God in her bleſſed hand, a ſtone hewen out of the mountaine with-

out

out hands, as *Daniel* saith, dashing in pee- *Dan.2.*
ces all the marbles of this world, in the 45.
spirit and speech of *David* hath beene her
royall martch. Thou commest to me with
a sword, with a speare, and with a shield, but
I come to thee in the name of the Lord
of Hostes, that God of the Hoste of *I-*
srael, whom thou hast railed vpon, this day
shall the Lord close thee in my hād, that all *1.Sam.*
the world may know that englād hath a God 45.4.6.

David brought the Arke into his Citie *2.Sam.* 6
by the hands of the *Leuites*. So doth Queen
Elizabeth the Religion of her Christ, into
the bowels of al her kingdomes, by a beau- *2. Sam.* 8
tifull ministery. *David* dedicated the vessels 10.11.&
gotten of the *Gentiles* to the vse of the tem-
ple, so doth she the spoiles of the Papists to
the maintenance of the Church, *David* put
Garisons in *Edom*, and made *Syria* tribu-
tary, and the Lord kept *David* whither so- *2. Sam.* 8.
euer he went. 14.

Ireland, France, and Flaunders haue bin
garded with her Garisons, paied her tribute,
and done her homage by land, and by
sea, haue her colours displayed in their
defence to keepe them from the spoile of
Popery, *David* with these heauenly had the

succeſſe of earthly bleſſings, for he was rich and his kingdome was populous, hee was needing to none, & yet moſt of his neighbour-nations had neede of him.

Queene *Elizabeth* is bleſſed of God in her bountie toward all her ſhipping, ſhot, men, and munition are a wall of defence to her ſelfe, a guard of comfort to her neighbour-bordering friendes, and a terror to her frowning enemies.

What ſhould I ſay more, *Dauid* is *dilectus domini*, the beloued of God, ſhe is *Elizabeth* Gods reſt, whoſe quiet rule and peaceable gouernment in and for her Chriſt is to all her louing and loyall ſubiectes as it were a retyring campe after the day of battell.

1. King. 2. 11. Finally *Dauids* raigne was with the longeſt, and neare the higheſt of his rancke, the dayes of our *Elizabeth* are faire, and full, and the Lord lengthen them as the dayes of *Ioſua*, which had the faireſt creatures at commaund, till the battell was ended, and the fight finiſhed, and thou GOD of time and of all eternitie ſo determine her dayes as may bee moſt to thy glory, beſt for the poore Church,

for

or Englands good, and the ſaluation of her princely ſoule. *Amen, Amen,* and the helpe of heauen be with her. *Deut. 33. verſ. 26.*

THE

THE SECOND Sermon.

IOSVA 10. 12.

Then spake Iosua vnto the Lord, in the day when the Lord gaue the Amorites before the children of Israel, and saide in the sight of Israel, Sunne stand thou in Gibeon, and thou Moone, in the valley of Aialon.

TWo mightie nations did contend in the wombe of *Rebecca*, the one in *Esau*, the other in *Iacob*, but by the prouidence of God the younger preuailed against the elder, & gained the birthright with the blessing.

Such wofull contentions haue euer bin in the wombe of the Church, betwixt the *Israel* of God, and *Esau* his brood, and progenie, yet hath not the Lord failed in mercy

cy to deliuer his Turtle-doue from the violence of the assaulter.

As we here find in *Iosua*, and feele in our ioyfull experience this day: who maugre the spite of *Esau*, *Ismael*, & all the *Amorites* of our State, Church, and Kingdome hath graced our nation with a birth-right, and a blessing, a birth-right in our Christ, a blessing in our Prince, both such as *Esau* with all his Romish *Edomites* shall neuer obtaine at *Isaacks* hands, though he begge & seeke it with plaints and teares. *Heb.* 12. 17.

For so good a God, so gracious a Prince, so happie and desired a peace, so great plenty, with such aboundance of all things, and a time of continuance, so long and so bright, of all Gods blessings, both heauenly and earthly is not for *Moab*, *Ammon*, or mount *Seir*, but for the hill of Gods holinesse, *Israel*, *England*, and mount *Sion*. *Heb.* 12. 22. &c.

Nor doe I doubt, but this blessed day will yet dawn and lengthen like the day of *Iosua*, Gods mercies will yet abound, his graces flowe ouer; the enemies of our State bee discomfited, and the helpe of heauen shall prosper our Prince, as it did *Iosua*: if wee practise and pray

for

Esay 28. 21. for her preseruation. Yea the Lord shall stand for *England*, as hee did for *Israel* in mount *Perazim*, hee shall bee wrath as in the valley of *Gibeon*, that hee may doe his worke, his strange worke, and bring to passe his acte, his strange acte, euen to match the power of *Elizabeth*, with the might of *Iosua*, her prowesse, with his puissance, a maiden Queene, with a manly king, to deliuer his Church from the disastrous designes of *Adoni-zedeck* and all his Romish retinue.

And first of *Iosua*, as I am guided by my text, whose puissance was such as

1 First preuailed with God.
2 Secondly, with his faireſt creatures.
3 And lastly, with his greateſt enemies.

Hee preuailed with God in the highest heauens.

He preuailed with his creatures, in the firmament of his power.

He preuailed against his enemies in the vaste valley of *Aialon*.

Tendit ad arduа virtus. There was neuer Heb. 12. King aduentured vpon greater dangers, the God with whom he dealt was a consuming fire.

The

The creatures hee encountred before that time were neuer backed, and the enemies he subdued, were fiue mightie Kings of the *Amorites*, with all their retinue, like grasse-hoppers vpon the ground for multitude, and thus with his heroicall spirit, as *Siracides* saith, hee rushed in vpon the nations in battell, and in going downe of *Betheron* hee destroyed the aduersaries, that they might knowe his weapons, and that he fought in the sight of the Lord that gaue him might, and in the shine of the Sun that gaue him light, intreating the one, and commaunding the other to bee propitious. *Eccles.* 46. 6.

Now for the weapons of this his warfare (as you here see) they were not carnall, but spirituall, and mightie in operation to cast downe holds, for he sent to God the arrowe of his deliuerance which was his prayer when hee saide, *Then spake Iosua vnto the Lord*, hee sacked both Sunne and Moone with the word of his commaunde, when he saide. *Sun, stay thou in Gibeon, and thou Moone in the valley of Aialon*, and then hee drewe out his sword to take vengeance of his enemies that rose vp against him, when hee *2. Cor. 10. 4. 5. &c.*

set *Israel* in their possessions.

Thus honourable *Iosua*, managed the battell like renowned *Dauid*, when he mar-
Psal. 149. 6. shalled the field, & said. *Let the praise of God be in your mouthes, and a sharpe two edged sword in your handes to be auenged of the heathen, and to rebuke the people.*

Ose. 12. 4. *Iacob* wept and prayed, & found God at *Bethel*, *Iosua* fought and prayed, and found God at *Gibeon*, the Sunne & Moone obeyed the word of *Iosua*, because the God of heauen heard the prayer of *Iosua*, O piercing word and powerfull prayer, so to preuaile, when all other succours failed, for the day was welneare spent, the battel was scarce begun, the passages were dãgerous, dark night approached, *Israel* knew no way; the *Amorites* were acquainted with euery winding, bogges, bushes, and shady groues, rockes, hils, and derne dales, might haue broken the battell, and disordered the campe, in the darknes, & silence of the night, if God had not lengthened the day, and therfore *Iosua* his issue was but one, & it was a strange one, to dismisse the night and bid it be gone, to stay the passage of the Sun, to bid it stand, and spare no light, till the fight were finished,

shed, that God and *Israel* might haue the honour of the day, by that most miraculous and heauenly station. Now tell mee who was there before him, like to him that thus fought the battels of the Lord, for the Sunne stood still at his command, and one day was as long as two. *Iosua* 10. 14.

Here to determine the certaine howers of that day, and minutes of that heauenly station I dare not, for that the Scripture seemes silent of that secret, although the authors of the Hebrewe Homilies induced with sharpe and subtile reasons haue written of threescore and six houres standing, others of a naturall day, which is foure and twentie houres, others of an artificiall, or diurnall day which is twelue houres, mentioned by our Sauiour Christ, when he saide, are there not twelue houres in the day? if a man walke in the day hee stumbleth not, &c. *Midras Iosua.* *Iohn.* 11. 9

But in answere to all: it shall bee sufficient for vs to knowe that the Sunne stirred not, till the battell was ended, and *Israel* had auenged himselfe vppon the heathen, the Lord was mercifull to giue them light, that they might walke & fight in the day, &

not

not stumble by night in the desert; one day was as long as two, and it is sufficient for vs to knowe that such a day did neuer dawne, such a battell was neuer fought, that there was neuer day like that before it, nor after it wherein the Lord heard the voyce of a man, and so fought for *Israel*.

And here see the power of prayer, hee heard the voyce of a man, and fought for *Israel*, but the Lord fought not, while *Iosua* prayed not, nor was it the voyce of an Angell, but the voyce of a man that preuailed with God for *Israel*, nor was it any volly of shot, no speare or pike, no warlicke stratagem, horse, or sword, could pierce the enemie, till the voyce of *Iosua* had piereed the heauens, that shoot of prayer that shiuered the walles of *Iericho*, amazed the hearts of the *Amorites*, weakened their hands, and subdued their power in the valley of *Aialon*, *Iosua* was neuer so puissant in his fight, as in his prayer, for in his fight he preuailed but with men, but in his prayer he preuailed with God, his faith, his prayer, and his loue conquered him that commandeth all, according to that *Solus amor triumphat à Deo*, onely loue conquereth God.

Iosua 6. 20.

God

God by the *Prophet* shewes vs a *Sentinel* set vpon the walles of *Ierusalem*, a watchman in his tower, that wardeth and warneth onely by his praier, which all the day and all the night continually should not cease, keepe silence, or giue God any rest, till he should repaire, and set vp *Ierusalem*, the praise of the world. Its true, Its true *Orationes & Lachrima sunt arma Ecclesiæ*, praiers and teares are church weapons, *Oratio deum lenit, lachrima cogit; hac vngit, illa pungit*, praier softeneth teares in force, this melteth, that pearceth the sweet soule of thy Sauiour to pittie thy plaints, in the daies of thine affliction as in the day of *Iosua*. *Esay.62. 6.7.*

And here by the example of *Iosua*, ye that are potentates of the world, mightie men, and Princes of the people, spare me a little to prouoke your praier as more preuailing with God: by priuiledge of your spirits, then others of lower rancke, Are the *Amorites* abroad? are your states indangered? is the Church grieued? and are your soules afflicted for your selues, & for your people? ye may be bolde with God for ye haue precedencie, as *Iosua* here had euen

by the power of your prayer, to make him propitious. Spare mee while I spare no Creature, in Heauen, Earth, or Hell, priuiledged
Exod. 14. 1, fro the power of your prayer, by which they are inforced to yeeld to the necessity of the
Num. 20. 1. Saints. *Moses* prayed, preuailed with God, and had precedencie of the people, when hee deuided the red Sea, and put backe *Iordane*, when he stroke the Rocke, and inforced softe, and sweete water to gush out.

In the height of his hands was the health of *Israel*, for when they were lifted vp, *A-*
Exod. 17. 11. 12. *malek* fell, but when they shrunke, *Israe* fainted, when *Eliah* prayed, the Heauens were as brasse, and when he prayed againe,
Iam. 5. 17 the Clowdes dropped downe Fatnes, Lyons mouthes were stopped at the prayer of
Dan. 6. 22 *Daniel*, and the childrens prayer beatte backe the Flame.
Dan. 3. 23 By the wrestling of prayer, the Angell yeelded: and at the commaund of prayer, Diuels were daunted.
Luk. 10. 17. What should I say more? By the power of prayer, *Sheol* is shaken, Hell is in horror,
Mark. 4. 41. sicknes ceaseth, yeares are added, winde and Seas obey.

Such priuiledge prayer hath, especiallie in

in Men of might, Princes, Patriarches, and Prophets, which made the Israel of God, when carefull of their king, to pray that the Lord would be attent vnto his proper praier, as more preuailing then theirs, when they saide, *The Lorde heare thee in the day of Trouble, the Name of the God of Iacob defende thee*; beeing well assured of this, that the prayers of godly Princes are, and euer haue bene powerfull with God, and profitable for his people. *Salomon* prayed, and the Temple was filled with the Clowde, and the glorie of the Lord. *Dauid* prayed, and doubly preuailed with God: First, that himselfe might fall into the handes of God, rather then of men: Secondly, that the people might be spared, and himselfe plagued. *Ezechia* prayed, and God restored him to health, with increase of dayes, euen fifteene yeare of the surplusage of his loue, assured vnto him, by the shadow of *Ahaz* his dyall, vpon the wall, brought backe ten degrees, to make good the Lords promise vpon his prayer. And why might not *Iosuah*, a prince and Sauiour of his people, by prayer to God, commaund the creature, euen the faire Fabricke of Sunne and

Psal. 21. 1.

1. *King.* 8. 10. &c.

2. *Sam.* 12. 17. 17.

2. *Kings.* 20. 2. &c.

Esai. 38. 1.

Moone to none no more till *Israel* were auenged vpon their enemies?

Pardon me in your patience a while, If to pararell these Princes praiers, in their precedencie with God, I leaue not out our owne Princes at home, the perfume of whose praiers are yet sweete in this our English *Eden*, and like the smell of a field which the Lord hath blessed, that powerfull praier of *Edward* the sixt made at his death and in the houre of his dissolution shall neuer die while the state standeth but euer be blessed by it, *O my God defend this Realme from papistry, and maintaine thy true religion, that I and thy people may praise thy holy name*: and therewithall he said, I am faint Lord haue mercy vpon me and take my spirit.

Gen.27. 27.

Holinshed in Chron.

Let me neuer liue to pray more, or pray to liue longer, if I be not perswaded in my soule, and from my God that euen yet the blessing of that prayer is vpon this people, as a wall of brasse, to beate backe poperie as *Iosuas* day lengthened til the *Amorites* were vanquished, and as pure mirrhe dropping still vpon the barres and handles of our doores to sweeten England in the maintenance

Cant.5.5.

tenance of true religion and pietie.

Againe at the birth and baptisme of his deare sister Queen *Elizabeth:* our dread Soueraigne who now liueth, and long may we say Liue, liue, the King of *Heraulds*, when the christening and ceremonies were ended, proclaimed this praier, and with what effect iudge yee. *Hollinshead in Chronic.*

God of his infinite goodnes send prosperous life, and long, to the high and mightie Princesse of England Elizabeth.

Surely, surely, a Prince so high in the fauour of God, and so mightie with men, so blessed with daies, and prosperous in her raigne, so beloued at home, and so dread abroade, so absolute for blessings, and so admired for gouernment was neuer seene in England. *Herauld* thy praier was powerfull and preuailed with God, for thy proclamation hath wrought heauē & filled the earth with the cloude, and glory of her happie raigne. I might here speake to make good the doctrine I aime at of that disastrous disease of our nation, the Kings euill, cured by no hand, but of the Lords annoynted, vpon whose sacred touch and prayer, thousands within the kingdome haue beene de-

liuered from that wofull maladie the humour being beaten backe, the veines purged, and the canker killed, when neither Surgions skill, nor Physitions cunning could helpe, thē had the Prince precedencie by praier, *Nullis adhibitis pharmacis* to relieue the patient, it may be the cause is secret in nature but not in grace, which vsually helpeth when all other succours faile.

And thus you see: how Princes praiers, & pleadings with God haue much preuailed, being graced with faith, not a creature of God but it stands at their checke, if they grieue, the creatures groane after a deliuerance, God in heauen, and his Gods on earth doe sympathise, they soare high who came from an high, and their generous spirits beg much at the hāds of the Lord God of spirits, there was neuer yet any truly noble, or of an honorable descent, but from an heauēly ascēt. Its not your royall blood, but the honour of your God that makes you noble: your greatnes is in the breath of his being according to that, *Nemo vir magnus vnquā extitit sine diuino aliquo afflatu & numine*, there was neuer yet any great man

Rom. 8. 23

Numb. 27. 16.

man moulded on earth, but had his minde inſpired with ſome diuine influence from heauen.

And now from the combate *Ioſua* had with his God by praier, come we to the command he had ouer the creature by the word, wherein ſpare me a while to ſpeake, & it ſhall be as I hope a ſeaſonable inſtructiō leſſoning vs how to demeane our ſelues toward God, as the whole hoſte of his creatures may ſtand either for vs, if we doe wel, or againſt vs, if we doe euill, the leſſon is ſhort and ſoone taken out.

For if we be at enmitie with God, then all his creatures wil be at enmitie with vs, The earth will ſwallow vs, the water will drowne vs, the aire will infect vs, & the fire will conſume vs, Yea the baſeſt creatures vpon the earth will bandie our deſtruction, wormes will eate our entrals, Lice will conſume our faire fleſh, flies will fright vs, and frogges will leape into our Kings chambers, monſtrous viſions will trouble vs, and make vs ſwoone, as though our owne ſoules ſhould betray vs, the darkenes of the night will be intollerable, and the thoughts of the graue insupportable, What ſhould I ſay more? *Wiſdom. 17.9.10. &c.*

the whistling of the windes, chirping of birds, amongst the thicke branches, the water falls, the skipping and roaring of wild beasts, with the sound that answereth againe in the hollow mountaines, these fearefull things (as *Salomon* saith) will make vs appalled for the lesse, that the hope is whithin, the more is our torment without.

Nay which is more then all I haue said, and I yearne to speake it, if we be at enmitie with God, his word, and Sacraments, wil be our enemies, the law will fright vs, and the Gospell will flatter vs to our destruction, the blessed Sacraments, seales of our assurance wil rubbe off, if vnreuerẽtly we rubbe vpon him, Psalmes, Hymnes and spirituall songs will turne to dolefull ditties, and our melancholy will marre our melodie, *Songs of Sion* to vs will be but songs of sorrow with a woe and welladaie, that euer we were at enmitie with our God and Christ.

But *è regione altera*, if we be in amitie, and friends with God, as *Iosua* was, then all his creatures will fawne vpon vs, the earth will support vs, and the aire will cheare vs, the water will coole vs, and the fire will comfort

fort vs, our meate will feede vs, and our clothes will warme vs, our houſes will ſhroude vs, and our beds will eaſe vs, yea and God will make our greateſt enemies, either our friends or our foote-ſtoole.

What ſhould I ſay more? if God be thy friend, the beaſt that beares thee, will bid thee beware as he did *Balaam*, and *Ionathans* arrow will bid thee be gone as he did *Dauid*, thy weake ſling and peeble ſtone ſhall quell a Giant, and with the iawe bone of an aſſe thou ſhalt kill a thouſand, Starres ſhall fight for thee as they did for *Deborah*, and the riuer *Kiſon* ſhall ſweepe them away. *Rauens* ſhall feede thee as they did the Prophet, and the Cocke ſhall crowe thee to repentance as he did *Peter*.

Nay if thou be in amitie with God, the night will be ſhort and thy ſleepe ſweete, the graue will be to thee as a bed of downe, there to reſt till the day of thy reſurrection, word, Sacraments and Sabaothes will be thy ſolace, till thou come to that *Sabaoth* of reſt, thy prayers will ſent ſweete as perfume, and thy praiſes ſound in thy ſoule like harmonie of the heauens.

In

In a word, and so to conclude with my text, and close with your religious cares, and hearts, ye may not maruell if *Iosua* hauing God his friend, had also the cõmaund of his faireſt creatures, and bad them ſtand ſtill who neuer ſtood before, for the prayer of a righteous man auaileth much, if it be feruent. *Elias* was a man ſubiect to like paſſions as we are, and hee praied earneſtly that it might not raine, & it rained not on the earth for three yeares, & ſixe monthes, and he praied againe, and the heauens gaue raine, and the earth brought forth her fruite.

The vſe is good and much to our comfort, if we be feruent in praier, for we haue a greater commaund then either *Iosua* or *Elias* had, they commaunded but the creatures, we commaund the creator, euen the Lords Chriſt, we bring him down, we muſt make him ours, with all the benefits of his paſſion euen remiſſion of ſinnes, and euerlaſting life to the which God bring vs.

And let this ſuffice to ſatisfie you of *Iosua* his great puiſance, as preuailing with God by prayer, and with his creatures by com-

command. All the Hoast of heauen, earth and hell being (as I haue told you) mans Hostes from the Lord of Hoasts, whilest we be friends with God, and fetch them off by faith, either to defend our selues, or offend our enemies in the day of battel, otherwise if we be at enmitie with God, as likewise I haue said the baseſt of his creatures, as lice, flies and frogs are big enough to beate downe *Pharao* in his pride, or the greateſt monarke in this world in his presumption againſt the Lord. *Exod.* 8. 3. *&c.*

And now come we from the praier and word of *Iosua*, to the arme and sword of *Iosua*, which likewise preuailed againſt the fiue Kings of the *Amorites*, and subdued them in the valley of *Aialon*. *Iosua* 10. 19. *&c.*

Where first obserue, that he did not neglect the meanes because of the miracles, or left to fight on earth because the sonne stood still in heauen, but hee whetted his sword vpon the promise of his God, and vsed but the creature as a glorious light onely to giue him light, till the battel was ended, to teach vs that though it please almighty God often whē the fight is no lesse dangerous then desperate to relieue vs by miracle, *Deut.* 32. 41.

miracle, yet may we not cast off the means.

2. Sam. 23 1. Psal. 147. 12. &c. For when *Dauid* (that sweete singer of *Israel*) would stir vp *Hierusalem* to praise the Lord for the blessings of the land amongst many blessings there mentioned, first in the ranke hee marshals this. *Hee hath made the barres of thy gates strong*, hee doth not say, hee hath made thee strong, but hee hath made sure the barres of thy gates. Wee are his, but the bars are ours, nor may wee so depend vppon the helpe of our God, as wee may cast away the meanes of our defence, for *Non aufert portas diuina prouidentia, sed corroborat*, the Lordes prouidence takes away no gates, but makes them strong, the gates are ours, but the prouidence is his. Hee takes away no Kinges, no garrisons, no golde, no shippes, no shotte, no men, or munition, all these are barres of our defence, and they are ours, but the prouidēce is his: he takes away no lawes, no liberties, no customes, no toll, or tribute, all these are bars, and all are ours, but the prouidence is his, hee takes away no counsell of state, no nobilitie, no gentrie or commons of the land, but hee makes them all

sure

ſure barres of thy gates O England, and theſe are ours, but the prouidence is his.

In fine, and for concluſion of all, England hath her barres of yron, and gates of braſſe, and her wall is impregnable, inuironed with rocks, ſhelues & ſeas, and by them we are fortified *Admiraculum vſq;* yet what of all this, if wee fall from God and faile of his prouidence?

Surely all is nothing, and God by the Prophet will correct our ſecuritie as he did *Niniueh*, when hee ſaide, *Art thou better then Alexandria the great, which was full of people*; that lay in the riuers, and had the waters round about her, whoſe ditch was the ſea, and had her walles from ſea to ſea, *Æthiopia* and *Ægypt* were her ſtrength, *Put* and *Lubym* were her helpers, yet was ſhee caried away, and went into Captiuitie, her young children were daſhed in peeces at the head of all the ſtreetes, and they caſt lots for her noble men, and all her mightie men were bound in chaines. *Nahum.* 3 8. 9. &c.

So then ſinne within, crieth vengeance without, and there is no prouidence of God either can or will preuent deſerued iudgements, *Gen.* 18. 20. &c.

ments, If our barres be neuer so strong, wickednes will burst them. Its not our situation in the seaes, nor association with *Put* and *Lubin*, the greatest of our neighbour kingdomes can keepe vs from captiuitie, if either we presume vpon our might, or neglect the meanes of our saluation, by the word, or preseruation by the sword. *Iosua* was a *Sauiour* of his people, and by meanes of both, he wrought their deliuerance, and in the right of both hee held his inheritance.

But it may be demanded what it was that put such spirit into *Iosua*, and made him to aduenture vpon all these so great difficulties, surely search & you shall find that the match that kindled the fire burned in the breast of *Iosua*, and inflamed his royall hart with courage to contend with God his faireſt creatures, and cruell Kings, was the promise & assurance God gaue him of the victorie. as you may see in the precedent verses of my text, when the Lord said vnto *Iosua: feare them not, for I haue giuen them into thine hand.* None of them shall stand against thee.

Verse. 14.
Verse. 8.

Now

Now in this promise was the might of his power, his prowesse, and all his puisance, his thought of the promise so eleuated his soule aboue, with assurance of deliuerance, that he neuer doubted daunger belowe, it may be hee thought vpon the promise that made the barren wombe of *Sarah* fruitfull, it may be hee thought vpon the promise God made to *Iacob* in his daungerous peregrination to *Bethel, Ero tecum.* It may be hee thought vpon the promise of *Israels* deliuerance out of *Ægipt*: and how the Lord made it good with an high and mightie hand, hee knew that arme was not weakened, nor his hand shortened, nor his power limited to binde the heauens to obey his will, and make good his promise of *Israels* safetie, and the *Amorites* confusion.

Gen. 17. 15. *&c.* *Gen.* 28. 15. *Exod.* 3. 20. *Esay.* 59. 1

Thus armed with the promise, hee fell vpon the enemie *pell mell*, hee feared neither might, nor multitude, hee slewe them with a great slaughter at *Gideon*, and chased them a long the way that goeth to *Beth horon*, he smote them

then to *Azecha* and to *Machedah*, but see vppon the sudden, how the spirits of the mightie were daunted, how the army was discomfited, and *Israel* endaungered, their glorious day begunne to bee darkened with a gloomie night, and when the fight was at the fairest, they had lost the fielde if *Iosua* his prayer hadde not preuailed with his GOD, for a longer day, that the sunne in *Gibeon*, and the Moone in *Aialon* might yeelde their shine; till their swordes were sated with the blood of the heathen.

And it is a secret in the Lordes promises, that for the most part they are in the generall without mention of particular meanes, I haue giuen them into thy hands, but by what meanes? It is not mentioned, to teach vs that the LORD is a free Agent, and is tyed to no particular, all the creatures of GOD are his: to make good his glorie, and protect his Church: where hee will, when hee will, and as hee will, hee that put into the hand of *Sampson* the Iawe bone of an asse to beate downe the *Philistines*, hee puts into the power of *Iosua* two glorious lights to vanquish the *Amorites*, who might

Iosua 10. 8.

Iudg. 15. 15. &c.

might say with greater maiestie then *Samp-son* might, with the jawe-bone of an Asse, are heapes vppon heapes, with the jawe-bone of an Asse haue I killed a thousand: Nay rather, with the brightnesse of the Sunne are heapes vppon heapes, and with the bodie of the Sunne haue I killed a thousand, supported with the promise made vnto me from the height of all sublimitie.

I haue now power ouer the glorious creature, to commaund it light, and to double the day for our deliuerance.

It may bee (my brethren,) that when *Iosuah* sawe by the approach of the blacke night, that all other succours failed. It may bee the promise had a checke in his heart, and for a while his faith fought with frailtie.

Yet true it is, and made good, as yee may here see, by his experience, that the righteous shall neuer finally fall, nor shall there euer be temptation laid vpon them greater then they are able to beare, but in the midst of the temptation, God will giue a gracious issue: for if the earth wil not, the heaues shal, & rather then dark night shall endanger the *Psa.37.25.* *1.Cor.10 13.*

Campe, by the ſtation of the Sunne, the day ſhall bee doubled, for *Iſraels* deliuerance.

Heb. 4. 1. &c. The vſe of this Doctrine, concerning the promiſe of our God, is good, as in temporall, ſo in ſpirituall deliuerances: and therefore I ſay, with the bleſſed Apoſtle. Let vs feare, leaſt at any time, by forſaking the promiſe of entering into his reſt, any of

Pſal. 73. 2 &c. you ſhould ſeeme to be depriued.

Dauid ſaide, my foote had welneare ſlipped, but hee recouered himſelfe, by laying

Prou. 24. 16. hold vpon the promiſe. All falls are fearefull, but yet recouerable, if wee forſake not the promiſe. But ſo long as wee leaue the promiſe, we faile of grace, & thats a fearfull fall, to fall from *Moſes*, and to light vpon *Chriſt*, is no danger; to fall from the Lawe

Heb. 3. 12 and to hit the Goſpell, is no perill. To fall through ſinne, and to hit a *Sauiour*, is recouerable, but if we miſſe a Sauiour & fall vpon ſinne: if we forſake the Goſpel and light

Gal. 3. 24. vpon the law, if wee leaue *Chriſt*, and follow *Moſes*, if we forſake the *promiſe* of his ſauing grace, we ſhall both feele, and find that our caſe is dangerous, deadly, and deſperate. Beſides, the perill of being depriued for euer

en-

entering into his Rest.

The Angels fell, *Caine* fell, *Iudas* fell, *Achitophel* fell; Had any of these fallen vpon their *CHRIST*, they had neuer fallen so farre: but all mist the promise, and for that they are gone, their fall is irrecouerable.

Howbeit, when anie of the *Patriarches* fell, Kings, or Prophets; when *Peter*, *Paul*, fell, or the dearest Disciple of Christ fell, all recouered their Falles, by feeling the Promise, which was the holde of their inheritance, and so with speedie passage, they flew vp in all their Afflictions, into the bosome of the Promise, as it were, euen from the nethermost hell, to the highest heauēs. *Heb.* 10. 22. 23.

What should we then doe, but hold fast our profession, and rest vpon his promise, as *Iosuah* did? and so goe boldely to the Throne of Grace, that wee may receiue mercie, and finde Grace, to helpe in time of neede, whereunto all the godlie haue had their recourse: as had the Doue to *Noahes* Arke, when else-where shee could finde no footing; or as the Riuers haue to the great *Ocean*; and bloud to the heart vpon a suddaine feare, for as I care, when all *Heb.* 4. 16. *Gen.* 8. 9.

other succours faile, the bloud hath it current through all the veines, and runneth to the heart, to comfort it. So likewise in the manifolde distresses of this life, and great feare of future falles by sinne, death, and damnation, there's no comfort to the current of the word, which caryeth with it the promises of eternall life.

Rom. 1. 16.

So saide *Dauid* in the day of his Afflictions, It is my comfort in my Trouble, for thy promise hath quickened me.

Psal. 119. 50.

And againe, I haue hid thy promises in my heart, that I might not sinne against thee. Say soule, say Saint, I will walke in confidence of my cause, and calling, garded with the promise of my *GOD* and *CHRIST*, I will walke euen to the gates of death and Hell, and say as *Hester* did to *Ahashuerus*, in the day of her distresse. I will goe on, and if I die, I die. But how can I euer die, hauing my portion in that promised seede, who hath *redeemed* my soule? hauing the Gospell of promise to instruct my soule, his holie spirit of promise to applye my soule, the Sacraments, seales of his promises to assure my soule, with that heauenlie *Canaan*, and Land of promise, to receiue

verse. 11.

Hester. 4. 16.

Ps. 27. 13.

1. Pet. 1. 18. 19.

Rom. 4. 11

Ro. 14. 16.

my

my ſoule.

It cannot bee that a ſoule thus bleſſed, ſhould euer periſh, and therefore ſay, with a godly *Oration*, as *Deborah* did, in her triumphant ſong, after her honourable expedition againſt *Iabin* king of *Canaan*, *O my ſoule thou haſt marched valiantlie, and the Lorde hath giuen mee dominion ouer the ſtrong.* *Iudg.5.* 21.13.

But to the reſt, and nowe a while to ſolace our ſelues in the garden of our delight, there to repoſe among the flowers of our Roſes.

Paralel the two Princes of *Iſrael* and *Englands Iudahes*, compare them in their puiſſance, and Ballance them alike, vpon the ſcales of true Nobilitie, Religion, and pietie, and then tell mee whether Queene *Elizabeth* may not helpe with *Ioſuah*, to perfect the *Regiſter* of the bleſſed.

Bleſſed Kings, and bleſſed Queenes, renowmed for their power, and by whome the Lord hath gotten great glorie.

Ioſuah was a Sauiour vnto his people of *Iſrael*: Queene *Elizabeth* is, and hath beene long, a ſweete repoſe vnto her people of England. *Eccl.46.1*

Iosua and *Caleb* were appointed for the
Numb. 13 search of *Chanaan*, the place of Gods be-
v. 9. heſt, where hee would plant religion, and
Numb. 14 eſtabliſh a Church, as a type of our heauen-
v. &c. ly being, and onely they were found faithfull in the ſearch, whom the people would haue ſtoned, for commending the land.

Now of all the Kings and Queenes of England, who haue beene more faithfull in the ſearch of true Religion, went to it with better courage, and haue ſo well reported of it as her brother? that bloſſome of bleſſed memorie, and ſhe without feare of any of the ſonnes of *Anakim*, Giants of Popery, with whom not onely this our
Iosua 14. *Hebron* but all the world was peſtered, *Moſes*
v. 15. being dead, God magnified *Iosua* in the ſight of *Iſrael* by a miraculous mercy in bringing the Arke of God through the
Iosua 3. 17 ſwellings of *Iordan*, where it ſtood both ſtill, & dry euen in the depth and channell of it, her ſiſters dayes were ſeas of perſecution, and therefore are rightly called, and euer ſo will be, *Martana tempora*, ſwelling aboue the height of *Iorden*, with fire, and fag-

got-

got, against the Saints of God, and whose (I pray you) stopped the streame of that blood, and quenched the fire of that popish furie, but Queene *Elizabeth*, whom the Lord magnified in the sight of all *England*, to backe that *Iorden*, and bring her people with the Arke of her God to this our rest, and sweete repose.

Iosua hauing passed *Iorden*, he set vp *Circumcision* againe the second time, which for fortie yeares space had beene left off in the wildernesse. Queene *Elizabeth* purged the Sacraments of her Christ, and reduced them to their right forme, left off, if not we neare lost in the vaste wildernesse of popish impietie, for more then fortie yeares ten times told. *Iosua* 5. 2

Iosua was directed in all his wayes by the booke of the Lawe, and what other starre hath guided the heart of Queene *Elizabeth*, there was not a word of all that GOD commanded, which *Iosua* caused not to bee read openly. So shee the euerlasting Gospell to bee preached and published throughout all her Realmes and Dominions. *Iosua* 1. 8. *Iosua* 8. 34. 35.

Iosuah maketh a Couenant, with a double vocuher, for himselfe and all his familie, in these wordes, *I and my house will*
Iosuah, 24 *serue the Lord.*
4.15.&c Queene *Elizabeth* hath bound her people by statutes and lawes, to the worship of God, her selfe not second to anie, in rendering her vowes.

There was none able to withstand *Iosu-*
Iosua.1.5. *ah* all his life, for the Lorde was with him, and hee was famous throughout all the worlde.

Queene *Elizabeth* hath beaten backe all her enemies; and who hath resisted her power? for which her prayers is with God, and her fame with men.

At the sounde of the Trumpet, the
Iosua.6.1. walles of *Iericho* fell, after *Iosuah* had compassed it about seuen times, with the shower, and shoute of his deuotion.

Not seuen times, but seuentie times seuen times, hath Qu. *Elizabeth* by prayer to God, & prophecying with men, sacked that *Romish Iericho*, whose walles (to God be the praise) by her princely power, and prayer, are well shiuered at home, & shaken abroad, with *Iosuah* his curse, to all such as shall re-

paire

paire the ruines, curſed bee the man be-
fore the Lorde, that raiſeth vp, and builds
vp this *Romiſh Iericho*.

Let him lay the firſt ſtone thereof in his
eldeſt ſonne, and in his youngeſt ſonne ſet
vp the gates, that is, let him build to the de- 1. King.
ſtructiō of all his ſtock, as *Hiel* did in *Bethel* 16.24.
Ai could not be wonne till the execrable
thing was out: *Ioſuah* could not ſacke it till Ioſu. 7. 12
ſinne was puniſhed, & the Hoaſt purged, and
purified of *Achan* his ſtealth. *Achans* rebel-
lion is diſcouered in *Ireland*, in the north of
England, and in the ſouth themſelues, with
their Babiloniſh garment. *Sicles* of ſiluer,
and *wedges* of golde, execrable things in the
Hoaſt, to ſteale away the hearts of ſubiects,
from their allegiance, haue beene brought
by our *Ioſuah*, into the vaſley of *Achor*, there
to ſuffer condigne puniſhmēt, ſome by exe-
cution, ſome by baniſhment, ſome by con-
fiſcation of goods, with this iuſt ſentence
from *Ioſuah*, of their death and doome.

This place where yee die, ſhall bee cal- Ioſu. 7.
led *Achor*: which is trouble, for in as much 25. &c.
as you haue troubled vs, the Lorde ſhall
trouble you, and turne his fierce wrath
from our nation.

The

Iosua. 9.4. &c. The craft of the *Gibeonites* procured them peace with *Iosuah*, they beguiled their Prince, with the presence of an *Embassage* from farre, and with an argument of their loue to God, & loyaltie to him, for they say, wee came from farre, we are thy seruants, we seeke the Lord thy God, and haue heard his fame: Now therfore make a league with vs, looke vpon vs, we come from far, our sacks are patched, our shooes are clouted, our bottles are rent, & bound vp, our bread is mouled, our drink is sowred, and we are all of the olde. Loue is not suspitious, it beleeueth all things, it hopeth all things. It endureth all things, it knoweth not it owne. *1. Cor. 13. 7.* The *Gibeonites* of this Lande haue beguiled Queene *Elizabeth* with a faire presence of loue to God, and loyaltie to her person, and with their patched cloake of Antiquitie, Clouted shooes, and Bottles, mouled bread, and baggage of popish trash, they would beguile, and still beare the worlde in hand, that they are all of the oulde, and so they are in rottennesse, rotten hearts to God, rotten hearts to their Prince, as may appeare vpon the breach of couenant with our *Iosuah*: Euen this day they

should hew wood for the sacrifice, but their Axes are dull: they should drawe water for the house of the Lorde, but their buckets are broken: they should attend the Altar of the Lord, but they haue digged it vp: Our *Iosuah* hath giuen them life vpon the contracte, and put them neare, and about the holie things; and is it not strange, vppon fourtie yeares kinde vsage, they should haue no greater familiaritie with their God and Prince? no wood, no water, no Altar, no prayer to God, of all this long day of *Iosuah*, so continued, and so blessed for her preseruation? what none? why then: Hee that is filthie? let him bee filthie still: Hee that is Popish, let him bee Popish still; and whiles yee would seeme to beguile vs with your Antichristian Antiquitie, wee will rest vpon our New-Religion, and say, *Antiquitas nostra Christus*; ours is not new, but renewed, like the booke of God, for a long time lost, but found at last, by the good King *Iosias*, and wee sing, as it were, a new song: *Reuelat.* 14. 3. *Aliud est nouare, aliud est renouare.*

Reuel. 22. 11.

2. *Chron.* 34. 15. &c. 6.

Iosuah not knowing his successor, recommended the people ouer to God at *Sichem*,

Iosua. 2. 25. &c.

and

and tyed them by *couenãt* to serue the Lord, and for an heire apparant erected a stone there to witnes against them, if they should at any time denie their God.

Holinshead in Chron.

Albeit (saith Queene *Elizabeth*) it doth please almightie God to continue mee still in this minde, to liue out of the state of mariage, yet is it not to be feared, but he will so worke in my heart, and your wisedomes, that as good prouision may be made in conueniẽt time, whereby the Realme shall not remaine destitute of an heire, that may be a fit gouernour, and peraduenture more beneficiall to the Realme, then such offspring as may come of me, for though I be neuer so carefull of your weldoing, and minde euer so to be, yet may mine issue growe out of kinde. And for me it shall be sufficiẽt, that a *Queene* hauing raigned such a time liued and died a virgin. The Lord God of Gods, the Lord God of Gods will prouide you a Prince of wisedome, to goe out before you, and to bring you in againe.

A pregnãt prophecie of this our ioyfull day, blessed with no lesse happie then hopefull succession.

Numb. 27. 16. 17.

Lastly, and to make good my text, *Iosua*, as I haue said, was thrise noble, in that hee preuailed with God, to cammaund the creatures

creatures, till the field was foughten, and their enemies were subdued. That *Mirabilis annus* of 88. will neuer be forgotten, so long as the sunne, and moone endureth, When the starres fought for our *Deborah*, as the sunne and moone did then for *Iosua*. Nay more, the riuer *Kison* swept them away from *Calis* in *France*, to *Dingle-Cushe* in *Ireland*, Seas, Rockes, and shelues fought for England, shee armed her selfe with praiers to God against that great *Armado*, and preuailed, that the enemies might know they were men, and not God: and their horses flesh and not spirit; That the shippes were but wood, the tacklings but hempe; Their Oares but reeds, and their powder but dust, nay their top-gallant must stoope at the maiestie of a greater God, and vaile at the puissance of Queene *Elizabeth*.

Iudg. 5. 20. &c.

Esay. 31. 3. &c.

Let *Tilberie Campe* speake to the praise of her presence, and powerfull praier there; when with God in her heart, and a commaunding staffe in her hand, she vttered these, or the like words in her Princely march.

Come on now my companions at armes, and

fellow

fellow Souldiers, in the field, now for the Lord, for your Queene, and for the kingdome, for what are these proud Philistines, that they should reuile the Hoast of the liuing God? I haue beene your Prince in peace, so will I be in warre, neither will I bid you goe and fight, but come and let vs fight the battell of the Lord, the enemie perhaps may challenge my sexe for that I am a woman, so may I likewise charge their mould for that they are but men, whose breath is in their nostrels, and if God doe not charge England with the sinnes of England, little doe I feare their force, we commend your prayers, for they will moue the heauens, so doe wee your powerfull preaching, for that will shake the earth of our earthly hearts, and call vs to repentance, whereby our good God may relieue vs, and roote vp in mercy his deserued Iudgements intended against vs, onely be faithfull and feare not. *Si deus nobiscum quis contra nos?*

And thus shee went on in her holy march, with her Princely power, spirit, and praier against that inuincible Nauie for preparation, might, and bloodie designes, the greatest and most fearefull that euer

was

was intended any nation.

For as *Emanuel van Meteran* reporteth, their shippes were an hundred & fiftie, furnished with eight thousand mariners, besides of slaues for the Gallies, two thousād, eightie eight, of Souldiers twentie thousand, besides noble men, and gentlemen, voluntaries, they had great cast peeces 2650. peeces of brasen ordinance 1000. of Iron 1000. bullets 120000. gunpowder 5600. quitals, of match 1200. quintals, Muskets and Calliuers 000. Halbarts and Partisanes 100.

This Nauie, as *Diego Pimentello* afterward confessed, was esteemed by the King himselfe to containe two and thirtie thousand persons, and to cost euery day thirtie thousand Duckets.

Adde to all this *Parma* his forces, in the Lowe Country thought to be fortie thousand strong, *Dukes*, *Princes*, and *Potentates*, from *Italie*, *Spaine*, *Sauoy*, *Hungary*, *Hesse*, with many Turkish captaines; all hasted *M. Hacke* thither to the seruice, and were had in *Iuyt of the Parma* his court and campe. The *Spanish Pope Sixtus Quintus* placed his part, *Armada*, with,

with ſize cinque, for all he publiſhed a *Croſadoe*, as againſt Turkes and Infidels, with ample *Indulgences*, he beſtowed the Realme of England vppon the Conquerour, and proffered a million of golde towardes the ſeruice: and if all reports be true, hee diſpatched out *D. Allen* the great Apoſtle of our Engliſh *Catholiques*, to lye alooffe, with a Frye of *Seminaries* and *Ieſuites*, vermine of our Church, to poyſon within, & corrode the very bowels of their deareſt countrey.

But thetes no counſell againſt the Lord, No might can marche with His Maieſtie: Mans wiſedome is but fooliſhnes, his greareſt ſtrength but weakeneſſe, his life, but a breath, and all his honour but a blaſt, for the Lorde had no ſooner blowne vppon all this their pompe and pride, but their ſpirits were daunted, their Armies were diſcomfited, the great *Armada* was ſcattered, beaten, and broken, with it owne burthen, and as they ſay, only fiftie three poore ſhippes returned home, to carie tidings of all the reſt.

Prouerb. 21.30.

Thus *England* had the honor of the day, a day like that of *Ioſuah*, bright ſhining from heaue, wherin the black night of our threatened deſtruction was beaten backe by the puiſ-

the puissance of our Prince praying, our Armies fighting, and the creatures of God relieuing, to make vs glorious by deliuerance.

And now to close with your religious eares and hearts, which heare me this day, our care is for our Prince, to keepe her in life, the crowne of our head, the breath of our nostrels, & the annointed of the Lord, vnder whose shadow we haue bin thus preserued aliue amongst the heathen. Where must wee then begin to beg that the line of her life may be lengthened, but at the Author of life? that her dayes may bee multiplied on earth, but at the auncient of dayes in heauen. *Iosua* could not stir a creature till he had moued the creator, nor stay the Sun till he had communed with his God, as it is here, *Then spake Iosua vnto the Lord, &c.*

Lament. 5 16. *Lament.* 4 20. *Heb.* 12. 1. *Dan.* 7. 9.

For it was as in the day of famine, when God by the Prophet promised plentie, saying, in that day I will heare (saith the Lord) I will euen heare the heauens, and they shal heare the earth, and the earth shall heare the corne, and the wine, and the oyle, and they shall heare *Israel*, yet all as it were with this caution I will not heare the heauens

Hose. 2. 21. 22.

till the heauens heare the earth, I will not heare the earth, till the earth heare the corne, the wine and the oile, nor will I heare the cry of these: till these heare the cry of *Israel*, so as *Israel* must be the *Primũ mobile*, to moue the Lord to mercy. No corne, wine or oile, no earth, sunne or heauen, could preuaile with the God of heauen, till the praiers, plaints and cries of *Israel* there and *Iosua* here at *Aialon* were out, and piercing to make him propitious.

Therefore you that stand this day for
2. *Chron.* 5. 13. 14. the Lords annoynted, and keepe it solemne like one of the feasts of *Iudah*, I exhort with the Apostle, that first of all
1. *Tim.* 2. 1. *&c.* supplications, praiers, intercessions, and giuing of thankes be made for all, and especially for Queene *Elizabeth*, that wee may leade a quiet and peaceable life vnder her, in all godlines and honestie, without which praier to God, all other succours are but vaine. For her counsell may aduise, her officers may care, her guard may keepe watch, her Souldiers may fight, her Ladies may loue her, and her handmaides may attend her, her *Physitions* may apply

her person, her Cookes her diet, yea and her *Remels* may solace, and refresh her wearied spirits, all these with all the subiects of the land may with and worke her good: yet all nothing without the Soueraigne good, for except the Lord build the house, they labour but in vaine that build it. *Psal.* 127. 2.

Come then ye Counsellers of state, and aduise with your God, come yee officers in Court: resigne your staues, and be instant with your God, come yee Souldiers out of the field, let fall your weapons, and yeeld to your God, Ye Ladies and maides of honour leaue your closets, and attend your God, Physitions lay by your Cordials, and apply your God. You reuerent fathers of the Church slide from your Consistories: and pray to your God, you preachers, people, and all, contend with your God for a blessing this day, that it may yet dawne, a bright blessing to this English nation.

Iosua preuailed, as I haue told you, and was encouraged to commaund the creatures, because of the promise, wee haue a more precious promise from God, and a

greater commaund euen to ſtill the heauens till our prayers bee offered vp, there
Reuel.8.1. was ſilence in heauen for the ſpace of halfe
2.5. an houre, till the Saints prayers were offered vp, and now tel me whether is the greater commaund to ſtay the Sun in *Gibeon* till the *Amorites* be vāquiſhed? or to ſilence the heauens till the Saints prayers bee anſwered?

Againe, the rather to embolden vs to pray with confidence, wee haue as good a God to goe to, as euer *Ioſua* had, euen the Lord *Iehoua*, wee haue as good a meane to goe by, as euer *Ioſua* had, euen Ieſus Chriſt the righteous, we haue had as good a cauſe in hand as euer *Ioſua* had, euen the life of our Queene, the ſafety of her ſtate, and the preſeruation of Gods Church, wee haue as ſtable and certaine promiſes to aſſure vs, as euer *Ioſua* had. *Aske and you ſhall haue, ſeeke, and yee ſhall finde, knocke and it ſhall be opened vnto you*, why then ſhould wee doubt of like ſucceſſe? but be well aſſured that the Lord will make this glorious day of her highneſſe raigne, like the day of *Ioſua*, ſtill ſhining ouer this our Engliſh *Iudah*, as hee did the Sunne and Moone

ouer *Gibeon*, and *Aialon*, which hee grant for his sonnes sake, to whom be praise, and glory both now and euer. Amen. Amen.

I

H3 THE

THE THIRD Sermon.

2. KINGS 18. 5. 6.

5. *He trusted in the Lord God of Israel, so that after him was none like him among all the Kings of Iudah, neither were there any such before him.*

6. *For he clave to the Lord, and departed not from him, but kept his commandements, which the Lord commanded Moses.*

Standish Church twise ruinated, was built again in the happy raigne of Queene Eliz. begun anno 8 and finished 31.

IF I should bee silent and say nothing in honour of the day, we now solemnize, surely these stones might speak to the praise of their soueraigne, vnder whose happie gouernment, they haue bin reared, and made beautifull (as you may see) like the polished corner stones of the Temple,

and not these stones onely: but the aboundance of all your grasse, corne and cattell, vpon a thousand hilles: together with the comforts of your wiues, children and seruants, yea and which is more then all the rest, the solace of our saued soules, filled with the fatnes of all Gods blessings, would say of their *Elizabeth*: as did the Prophet of good *Ezechias*, shee hath bin to vs as an hiding place from the winde, & as a refuge from the tempests, as riuers of waters in a dry place, and as the shadow of a great rock in a wearie land. Nay more, if *Dauid* vpon the death of *Saule*, might thus mourne his funerals, & say, ye daughters of *Israel* weepe for *Saule*, who clothed you in scarlet, with pleasures, and hanged ornaments of gold vpon your apparell, how much rather may wee ioy in the day of the gladnesse of our hearts, for the life of our Queene, & say you daughters of England, ioy for Elizabeth, who clothed you in scarlet, rich garments, and costly iewels, feedeth you with the finest flower of wheate, with hony out of the rock, and setteth peace in all your borders. Surely he hath not dealt so with euery nation, and therefore O England, clappe your

1. *Pet.* 1. 9.

Esay 32. 2

2. *Sam.* 1. 24.

1. *Sam.* 2. 24.

Psal. 92. 2. 3. hands, sing and say *In nablio decachordo, Psalam tibi*, I will praise the Lord vpon an instrumẽt of ten strings, yea as long as I haue any being will I praise the Lord.

Esay 59. 2. For truly if wee doe not beate backe the riuer of Gods mercies with the seas of our ingratitude, if wee doe not checke the Lord in the meanes of all his mercies toward vs, with our impietie, if wee doe not preiudice the Crowne and diademe of his annointed: wee cannot but say by her as by a Conduite, all the waters of life is conueyed vntovs, and not conueyed onely but continued; not for a yeare, twaine, or twentie, which is much in the raigne of Princes, but for fortie foure faire yeares: now past and gone, the Lord of heauen, with the line of her life, hath drawne out the happinesse of our dayes, in multiplying our nation, and increasing our ioies.

Esay 9. 3. Who maugre the rage of al rebels, the malice of al wickednes, & the spite of al popery may say yet, God is good vnto *England*, euẽ to those that are pure in heart, yet are his blessings vpon his annointed, yet he is her strength and her saluation therefore. Wee shall not much bee moued, *fremat orbis, & Orcus*,

Orcus, illa erit ſecura. God ſpake once or twice haue I heard it ſaith *Dauid That power belongeth vnto God, & to thee ô Lord mercy, for thou rewardeſt euery one according to his works.* Pſal 62. 11.

And now the rather to prouoke the Lord that hee would continue ſtill the bleſſings we enioy for Englands ſaftie, and his owne glory, you haue done well to honour this day with your preſence, and to ſanctifie yet with your prayer the day, that it might ſtill dawne, the Prince that ſhee might ſtill liue, and your ſelues be euer bleſſed vnder ſo happie a raigne, and gouernment.

With whoſe bright beautie, that you might be enamoured the more, & as it were wounded in loue with one of her eyes: and with a chaine of her necke, I haue thought good to match her in her princely pietie, with good *Ezechia*, one of the beſt Kings of *Iſraels Iuda.* Cant. 4. 9.

His princely heart was repleniſhed with foure religious vertues, more precious the the Carbuncle, Topas, or the *Criſolyte*, which like a coller of Eſſes, & a Chiane about his necke, ſo wounded his ſubiects with loue, & loyalty, as when they called him the breath of their noſtrils, they deemed their life lapped in his loue. Lam. 4. 20.

Now

Now the chaine of his gouernment held by these foure lincks, all religious vertues fit for a Prince, and as it were, synewes of a sanctified state.

1 The first was his faith, and kingly confidēce in his God, for so saith the text. *Hee trusted in the LORD GOD of Israel.*

2 The second was his princely magnanimitie, euer contending with the best of his rancke, for after him there was none like him, neither were there any such before him.

3 The third was his constancie, for hee claue to the Lord, and departed not from him.

4 The fourth and last was the patterne of all his pietie, for he kept the commaundements which the Lord God commanded *Moses.*

And all these vertues flowed from him like the riuers of *Eden* out of the *Paradise* of God, to water and refresh the dying, and declining plants of *Iudah*, which *Ahaz* his father had shaken with a dangerous and Idolatrous rule.

2. Kings 16. 2. 3. 4.

Now for his faith, here first in the ranck

and

and the faireſt of all the reſt, and as it were the ſalt of the ſacrifice: ſeaſoning the ſoule of this religious King; yee ſee it was right, for it pitched vpō the ſoueraigne good: euē vpon the Lord God of *Iſrael*, in whom hee truſted. *Leuitic.* 13.

I ſay he truſted in one God, not in many Gods, in the God of *Iſrael*: not in the Gods of the nations, as it were ſpeaking with *Moſes* in the ſilence of his ſoule, our God is not like other Gods, our very enemies being Iudges, ſo ſoueraigne a faith in a ſoueraigne Prince, pitched vpon ſo ſoueraigne a God, is more precious then a diademe vpon his head, or the diamonde vppon his right hand. *Iudg.* 6. 1 *Deut.* 32. 31.

For he knewe with *Dauid*, and found it true in his owne experience, that no King is ſaued by the multitude of an hoaſte, neither is the mightie man deliuered by his great ſtrength, hee knewe that an horſe was but a vaine thing to ſaue a man, howbeit hee knewe that the eye of the Lord is alwayes vpon them that feare him, and vpon them that truſt in his mercie; he knewe that God was his King of olde, and the helpe that is done vpon the earth he doth *Pſal.* 33. 16. 17. *Pſal.* 74. 12.

it

Pſal. 71. 6, it himſelfe, and therefore I will goe forward in the ſtrength of the Lord God: and will make mention of thy righteouſneſſe, euen of thine onely.

2. King. 18. 17. In this cõfidẽce, he beat back the rage of rayling *Rabſecha* in the day of battel, ſaying vnto his people, bee ſtrong and courageous, feare not, neither bee affraide, for the 2. Chron. 32. 7. 8. King of *Aſſur*, neither for all the multitude that is with him, for there be more with vs, with him is an arme of fleſh, but with vs is the Lord our God for to helpe vs and to fight our battels.

Surely it was an argument of a ſoueraigne faith in the day of his affliction to runne to GOD, when moſt men runne from GOD, ſome to the Diuel, ſome to their Idols, ſome to the creatures, and ſome to their owne workes, vnwiſely wrought. Dolefull was the ſong of *Moſes* Deut. 32. 17. euen in that particular, when hee ſaide of *Iſrael* the LORDS peculiar, they offered vnto Diuels, and not to God, but to Gods whom they knewe not, new Gods that came newly vp, whom their fathers knewe not.

Abaziah being ſicke vppon his fall, fell

fell from his GOD, whenhee sent to *Baal-zebub*, the GOD of *Ekron* to enquire of his recouery, whom the Prophet iustly taxed, both of his diffidence, and of his death, when hee saide. *Is it for that there is not a GOD in Israel?* that yee goe to *Baal-zebub the God of Ekron? tell the Kings hee shall neuer come off his bed, but dye the death.* 2. *Kings* 1. 3. *&c.*

Saule in his extremitie sought to the witch at *Endor*, and left the LORD, it made a rent in the Kingdome, and brought a ruine to himselfe, with an vtter subuersion to his house and familie, while *Israel* trusted in their GOD, they failed of no blessings, but when they ioyned themselues vnto *Baal Peor*, and did eate the offerings of the dead: then they prouoked him vnto anger with their owne inuentions, and the plague brake in vpon them. *Balac* sought to *Balaam*, and was cast away by the deceite of *Baalams* wages, and the *Aramites* shifted from the GODS of the hilles, to the Gods of the valleys, and because they left the true God, they were relieued with no God. 1. *Sam.* 28. 7. *&c.* *Psal.* 106. 28. *Numb.* 22. 2. *&c.* *Iude.* 11. 1. *Kings* 20. 23.

Ahab and *Asa* ioyned with *Benadab*, a pro-

a professed enemie of GOD, and in the day of their distresse, had they trusted in the LORD GOD of *Israel*: *Hanany* the Seer had neuer so sharpely reproued the sinne with the iudgement, because thou hast rested vppon the King of *Aram*, and not rested in the Lord thy God, therefore is the hoast of the King of *Aram* escaped out of thine handes, and because thou hast let goe a man whom I appointed to dye, thy life shall goe for his life, and thy people for his people.

2. Chron. 16.7.

Good *Iehosaphat* is reproued by the same Prophet, for leauing the Lord, and ioyning with *Ahab* in the seege at *Ramath Gilead*: wouldest thou helpe the wicked, and loue them that hate the Lord, therefore for this thing the wrath of the Lord is vpon thee. A good caution for Princes to beware with whom they enter league, whom they helpe, whom they loue: that the wrath of GOD bee not vppon them.

2. Chron. 19.2.

What should I say more? but conclude with this aduertisement, cursed is the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the

Ier. 17.5.

Lord,

Lord, but blessed is the man (with good *Ezechia*) that maketh the Lord God of *Israel* his soules support, with this no lesse Christian then Kingly confidence, the Lord redeemeth the soules of his seruants, and none that trust in him shall euer perish. *Psal.* 34. 22.

Againe, it is of due regard in this good King to perfect his praise in the full affiance he euer had in his God, that he did acknowledge him both God, and Lord, for so it is here saide, hee trusted in the Lord God of *Israel*, Lord of heauen, and Lord of the earth, Lord of life, and Lord of death, Lord of *Israel*, where hee was King and Lord of the nations, hee was to subdue; yea and his Lord too (though hee were a King) as to whom he ought both faith and fealtie, with a limited subiection of all his power, to his blessed will, and soueraigne command, and therefore it was not without cause *Dauid* ended his Psalme with this beatitude. *Ioa.* 20. 28.

Blessed are the people, whose GOD is their LORD, for Multi habent eum in Deum, pauci in dominum. Manie take GOD to be their creator, but fewe make him their Lord, and gouernour, many will bee graced with his stampe as he is God: but few will be guided *Psal.* 144. 15.

by

by his rule, as hee is Lord, that hand that made them must not direct them, and euen in that they disclaime their subiectiō, therfore they make him their God, but not the Lord.

Sound it in a true sense, & with a sanctified soule, and you shall finde that lacke of consideration in this very point of pietie, is, and hath beene, the breeder of all Atheisme, mischiefe, and wickednesse in this woful world, the Angels had kept their first estate, if they had made their God their Lord, *Adam* and *Eue* his fairest creatures had neuer fallen so farre, had they not failed in their obedience to that Lord, that was their God, *Israel* played the harlot vnder euery greene tree, shee was disloyall to her Lord, and therefore no maruell if they went into Captiuitie, when their God was not their Lord.

Iud. 6.

Esay 5. 7. 15.

I might tell of *Sodom*, and *Gomer*, *Shilo*, and *Sion*, of *Niniueh*, *Carthage*, *Babylon*. *Corinthe*, and *Thessalonica*, with all the Cities of *Asia*, where once the Gospell flourished, like a greene tree in the middest of the *Paradise* of GOD, and whats the reason of all their ruines?

and

& no other cause of their wofull supplantation? but that God was not their Lord? they failed in fealtie to God both in matter of faith, and fact, they were misled through misbeliefe, they burst the bãds of all obedience, they rebelled against their God, in that they did not vse him as their Lord. *Ierem. 5. 5*

They would liue by him, but they would not be led by him, and so hee was their God of destruction, but not their Lord of protection.

Finally I am prswaded that sin was neuer more sinfull, and deserued Iudgemnts neuer more doubtfull, and the breeder of both is nothing else but this: euen our rebellion against the Lord, wee dare not but say he is our God, and yet wee denie him homage, and how is hee then our Lord? Our secret Idolatries, and open stealth, our gnawing vsuries, and extrauagant lusts of the flesh, our excessiue auarice, and grieuous oppressions, our contempt of the word, Sacraments, and Sabaoths, our generall *Apostasie* from all good, and godlines, with our lewde liues led by no rule, shew that wee are irregular, dead to God, and fallen from all obedience to our Lord,

wes doe not trust in the Lord God of Israel.

And so to conclude, and close with your religious eares and hearts, who heard mee this day, place your confidence in the brest-plate of your Lord God, and when all other helps & succours faile, with this good K. *Ezechia*, trust in the Lorde God of Israel.

Micha.7. 5.6. &c. Trust not in friendes, for they will faile you: Trust not in this world, for it will forsake you: trust not in pleasure, for it will flatter you; trust not in wealth, for it will leaue you, trust not in strength, it will weaken like water; trust not in beautie, it will vade like a flower; trust not in witte, its often wauering; trust not in Learning, its alwayes doubting; trust not in Honour, its still a sliding: trust not in Princes fauour, its often fleeting; trust in no societie, its marr'd with factions; trust in no earthlie ioyes, they are but borrowed passions; All these Trusts are but transitorie: worne out with *Time*, but that transcendent confidence, of thy *GOD*, and *LORD*, neither vadeth nor vanisheth, but abideth for euer. *1.Ioh.2.4.*

It effecteth wonders where it worketh, and it tyeth the prouidence of the Almighty

mightie to thy particular; it hales on the Heauens to helpe the Earth, and like a threefold *Cable* from the Kings heart, to the Lords eare; it pulled him downe to be propitious: when tyed to the Sunne, it drew it backe ten degrees; tyed to Time, it put it on fifteene yeares, as an Addition to his dayes, and tyed to the Angels, it brought them downe to scatter and kill the Hoast of *Assur*.

Hos. 2. 21. 22. *Esai.* 38. 5. 2. *Chron.* 32. 20. 21.

And now tell mee (yee *Atheists* of the world) *Artists* and *Politicians*, in whom Nature euer abridgeth Grace? tell mee, what starrie influence, wit of man, might, or ability, could euer haue effected so admirable wonders? had they not beene haled on rather by tye of Religion, then by touch of reason? for *Fides non habet meritum, vbi humana ratio præbet experimentum*: Faith hath no preheminēce, where reason maketh experiment; well may it here houer belowe, but it can neuer reache the height of the Heauens; well may it make men famous on earth, but it can neuer make them glorious in heauen.

O Religion, beautifull is thy band, it chaineth man to God in his obedience, and

God to man in his deliuerance, but where
Iosue.6.4. it is not: Princes powers are but cordes of
sand, their glory but a morning dewe,
their speares but Reeds to pearce their
owne entrals, and with all their wit they
doe but weaue vnto themselues spiders
Esay.59. 5.6. webs, vneth able to keepe out a flie:
much lesse the fire of Gods heauie wrath
and indignation against delinquents.

Nay oftentimes it falleth out, that
where there is a trust and confidence in
the creature, more then in the creator,
that very creature turnes to their destruc-
Iudg.6.16 18. tion, who trust to it, *Samson* twice tru-
sted in his strength: and it was first cut
off by the weake and feeble hand of *De-
lila*, againe hee trusted in his strength,
and it pulled downe the house, aswell vp-
on himselfe: as vpon the *Philistines*, *Ab-
2.Sam.18 9. salon* trusted in his faire face, feature, and
beautie, and his golden locks tyed him to
the tree, till *Abner* had pierced his heart
with a speare.

1.Sam.17. 50.51. That very sword wherein *Goliah* trusted,
cut off his owne head, and the speare he
tossed at *Dauid* before the combate, ad-
uanced his head in the sight of all *Israel*.

What

What should I say more of that multitude of men wherein *Dauid* so trusted? thousands fell vppon his right hand, and ten thousands vppon his left, and this good King when hee shrunke but a little from his God, and in some princely ambition shewed his treasures, wherein hee trusted to *Baladan* King of Egypt, it was the ruine of his house and cause of *Israels* captiuitie. *Psal* 9. 7. 2. *Kings.* 20. 12. 13.

The vse is good, and seasonable for the day we solemnize, I shall neuer thinke so long as I haue a thought in my heart, that euer Queene *Elizabeth* could haue raigned, and ruled so happily, to the honour of her God, preseruation of her state, safetie of her people, and wonder of all the world, but that shee onely trusted in the Lord God of *Israel*. It was her faith, and full affiance in her God, that made her so glorious by deliuerance.

For was it reason or faith that purchased the stabbe of *Parry*, and poysoned the *Bill* of *Lopus*? was it reason or faith that scattered the great *Armada* of *Spaine*? when the starres fought for England, and the Riuer *Kison* swept them away, sinke their *Iudg.* 5. 2.

ſhips, wherein they truſted, and caſt the carkaſſes welneere vpon euery coaſte from *Portesmouth* in *England*, to *Dingle Cuſhe* in *Ireland*.

Was it reaſon or religion, when in the day of her afflictions ſhee went towards the tower *Tanquam Ouis*, a poore perſecuted priſoner, that brought her backe againe not long after, to her pallace of *Weſtminſter*? a free borne Prince, and that I onely ſay no more, but haſte to the reſt, Is it reaſon or religion, that with the line of her ſacred life ſtill draweth on the mercies of our bleſſed God? Sweete as perfume, and like the ſmell of a field which the Lord hath bleſſed: ſurely, ſurely ill ſhould aſcribe theſe our bleſſings by her gratious gouernment rather to pollicie, then pietie, to reaſon, then religion, to the puiſance of her power, then to her truſt and confidence in her God, I ſhould preiudice the right of faith, and the Princely vertues of her heauenly minde.

Gen. 27. 27.

And ſo to the ſecond vertue wherewith the religious heart of this good King was repleniſhed, which was his magnanimitie, to wit a generous minde, and ſpirit, ſoaring

high,

high, and seldome ayming at mediocrities, neuer content to sit downe with the worst, but euer striuing to contend with the best of his ranke, and therefore it is said, that after him was none like him, amongst all the Kings of *Iuda*, neither were there any such before him, for hee did emulate the vertues of all the ancient Kings of *Israel* and *Iudah*, that went before him, and matched them, he did animate the succeeding Kings of *Iudah*, and made himselfe a patterne for them, so walke (saith the Apostle) euen as you haue vs for an example, so rule (saith this good Prince) euen as you haue vs, for a president. *Phillip. 3. 17.*

Like the sunne amongst the planets, so are eminent Princes amiddest their peeres, they lighten all aboue and all belowe, precedent Kings are honoured, succeeding Kings are bettered by them.

Yet so as this heroicall vertue of *Magnanimitie* euer springs out of the fountaine of faith, her first and fairest in the ranke of all religious vertues, for faith is euer operatiue: it will worke, it will striue, wrastle, and contend with the best by the best meanes, and for the best blessing.

Iudg. 14. 12. Out of this vertue it was, that *Sampſon* contended with the *Philiſtines*, and not in ſtrength only, but in wit had excelled them all, if they had not plowed with his heiffer, out of this vertue *Iob* conetnded for vp-
Iob. 1. 8. rightneſſe with all the land of *Hus*, when the Lord ſaide of him, that there was none like him in the earth, for an vpright and iuſt man, one that feared God, and eſchewed euill. Out of this vertue *Dauid* played with Lions, as with Kids, and with Beares, as with Lambes. Out of this vertue *Saloman* contended, when for wiſedome hee excelled al the children of the Eaſt, and all the wiſedome of *Ægypt*, for ſo ſaith the text, hee was wiſer then any man, yea then
1. King 4. 30. 31. were *Etham* the *Ezrahite* then *Heman*, then *Calcal*. then *Darda*, the ſonnes of *Maholi*: nay he was famous throughout all nations round about.

Gen. 32. 28. What ſhould I ſay more? out of this vertue *Iacob* contended with God for a bleſſing at *Peniel*. his generous ſpirit failed him not, till hee hadde wonne the prize, and was ſtiled with that moſt renowned name of *Iſrael*: as preuailing with God.

Laſtly,

Lastly, thus animated, *Paule* challenged all the creatures of God to combate for the honour of his CHRIST, I say all aboue, and all belowe, either firy, earthy diuels, and damned, when hee saide, what shall seperate vs from the loue of Christ? shall tribulation, or anguish? shall persecution, or famine, shall nakednesse, or colde, shall perill, or sword, shall death, or life, shall Angels, principalities, or powers, shall thinges present, or thinges to come, shall height, or depth, shall any creature be able to seperate vs from the loue of God, which is in Christ Iesus our Lord? *Rom.* 8. 38. 39.

I may say then, as of all these, so of good *Ezechias*. *Nihil habuit vulgare*, hee had no base minde, hee contended for no trifles, but for the honour of his God, and good of his Church, his generous spirit caried him aboue the pitch of vulgar conceit, which houereth belowe, and aymeth at mediocrities, and therefore *Hesiodus* speaking of such high hearts, calleth them not without cause *Kéra epomenoi*. Whose minds soare on high, without commerce of earth, or earthly things.

I may be sparing of this *Paralel*, for that her Maj. hath put me from it, as she did herselfe, when from that *Climate* of her much modestie, shee did recommend vnto her Councell the care of her people, that they might bee ruled with like iustice and temperance, shee euer affected in her Princely heart, and contended with the best that they might euer enioy that blessing.

A Prince (saith shee) is scant well furnished, if either hee lacke Iustice, Temperance, Magnanimitie, or Iudgement: As for the two latter, I will not boast, my Sexe doth not permit it, but for the two first, this dare I say:

1 Amongst mo Subiects, I neuer knewe a difference of person, where right was one.

2 Nor euer to my knowledge preferred for fauour, whom I thoght not fit for worth. *Holinshed Chron.*

3 I neuer lent mine eares to credite a tale, that was first tolde me.

4 Nor was so rash to corrupt my iudgement with my censure, before I heard the cause.

5 If others whome I put in trust to heare the cause, marr'd it with partialitie, it was not my fault.

This

6 This dare I boldely affirme, my verdict went euer with the trueth of my knowledge.

7 And I neuer vsed ouer suddē resolutions in matters that haue touched me full neare.

8 I euer haue, and do contend for the truth with all good conscience.

9 And let mee liue no longer, then I may liue to dare the enimies of my God, with an vndaunted spirit, warrād dare Lord all this with thy commaund.

These were the *Poesies* of her rule, these are the perfumes of her life, such is her government, graced with no lesse magnanimitie and iudgement, (which in her Princely modestie shee would put off) then of iustice and temperance, wherein she may contend with the highest of her ranke, and so to the rest.

A third vertue, replenishing the heart of *Ezechiah*, was his constancie in the Faith, where it is said, he claue vnto the Lord, & departed not from him, implying a threefold passage in pietie, fit both for prince & people, (1) a seeking of God, (2) a findig of God, (3) with an abiding by him, for wee cannot cleaue vnto him, till we haue foūd him, nor *Esay, 5*

can

Esay 55. 6.7.8. can wee finde him, till wee haue sought him, and when we haue sought, and found, then to abide by him, & not to depart from him, is no lesse Christian then Kingly constancie.

In our seeking the soule is exercised, in our finding the soule is satisfied, and in our abiding by him, our soule is incorporated into our God.

And thus are we not onely infranchised into that heauenly inheritance, made free and familiar with God, but as it were glued vnto him, by an inseperable vnion, and so the originall in this place will beare it, for like as with glue two tables may be ioyned and bound together, as and if they were both one. So by a true and liuely faith, may God and man bee knit together Heb. 2. 11. *Quasi vnum quiddam fiant.* For he that sanctifieth, and they that are sanctified, are both one. And againe, *Amor non sinit amantem esse supplicem sed amatum.*

Ioh. 8. 35. 36.

It is not then our seeking of God, but it is our finding of God, nor it is our finding of God, but it is our abiding by God, that makes vs blessed. It were better wee neuer felt God, then to fall off after wee haue felt

his

his sweetnes, the backsliding Israelite is the worst Israelite, and to slide from pietie, is as the sinne of *Apostacie*, it was the greatest dishonour that euer *Ephraim* hadde, to start backe in day of battell, nor will it euer bee forgotten in *Demas*, or forgiuen in *Judas*, their falling off by a wofull seperation, the one from *Paul*, & the other from Christ, &c.

Heb. 6. 4. 5. & 6. *Psal.* 78. 9. 2. *Tim.* 4. 10. *Acts* 1. 16

And euen in this hold of a constant faith, religion, rule and gouernment did *Ezechia* excell *Salomon*, *Ochas*, *Valerian*, *Commodus*, and other Princes of the world, who at the first were religious, but in the end went backe, and fell away, some to this God, & some to that, all frō the God of heauen, whose deserued iudgemēt was for that they left off their familiarity with their God and Lord, and had no recourse to the holy Oracles, sacrifice, and Sabbathes, the Lord made a rent in their kingdomes, and estranged the hearts of their people from their due obedience.

1. *Kings* 11. 4. 5. 6. 1. *Kings* 11. 30. 32.

For surely this is true, Princes shal neuer strike an impression of maiesty from themselues in the hearts of their subiects, but by an impression of maiestie from their God, with whō if there were no pietie, yet it stāds

with

with pollicie they should bee familiar, of much commerce, conference, and counsell.

Had it not beene knowne to all the people, that the Lord did commune with *Moses* by the space of fortie daies, and fortie nights vpon the holy mountaine, in great familiaritie? Had they not seene the brightnes of Gods glory shining in his face? which they could not behold without a vaile, had they not heard his word, not as the word of man, but as it was indeed the word of God? Had they not read the tables he brought written with the finger of God, had they not heard the thunder, seene the fire, and lightening with an astonishment of the maiestie of God in his minister *Moses*, their guide, and gouernour through that waste & roaring wilderues to *Canaan*, I say, had they not seene this his familiaritie with God: the God of his command, would they (trowe you) euer haue beene kept in their obedience, being a people so rebellious and mutinous?

I might say the same of *Iosua*, *Gedeon*, *David*, & of all the Kings of *Israel*, and *Iudah*, their familiaritie with their God made them

nem gracious with their people, nay the
ery *Pagan* Princes of the world, that they
night the rather confirme their lawes, and
nake their decrees of more acceptance
with their people, they fained a familiaritie
with their Gods, secret conferēce, & much
cōmerce, as *Numa Pompilius* with *Ægeria*
he Nimphe, *Scipio Africanus* with *Iupiter*
Capitolinus, *Pisistratus* with *Minerua*, *Lycur-*
gus with *Apollo*, and *Mahomet* when he first
laide the foūdatiōs of *Turcisme* by a taught
pigeon, pidling in his eares, as it had beene
the holy ghost, there whispering secret re-
uelations, yea and all the Muncks from the
hollow vaults of their derne Celles are
bolde to make good their derne diuinitie
by vaunt of more speciall reuelations.

The proiect is for religious Kings euen
from the grace and familiaritie they haue
with God, to make them gratious with the
people, for if as you haue heard to credit
the lawes of men with man, as *Tully* saith,
Tanta legis vis est, vt ea non homini, sed deo
Delphi contribueretur, how much more to credit the diuine lawes of God, by which Kings rule may we say, *Tanta legis vis est, vt ea non homini, sed deo Israelitico tribueretur.* *Prouerb.* 8.15.16.

Such

Such is the power of that lawe by which
Iosua. 3. we gouerne, as wee dare not ascribe yet to a-
10. ny *Delphick* God, but to the liuing God of
Israel, and say, *populus dei non acquiescat in
vlla doctrina: priusquam audiat hanc vocem.
Sic dicit dominus.* We will that our people
Psal. 3. 8. being the people of God, rest and repose
Esay. 56. their saluation vpon no Oracle, till they
1. heare this voyce *Thus saith the Lord Ie-
houah.*

It may goe for a Lamentation to see
how mightie men and Princes of the world
estrange themselues from God, cast off
Ier. 5. 5. his yoke, burst the bands of all obedience,
flie religion, and are as it were affraide to
be familiar with their Christ, least happily
they might seeme to be strange to their
earthly passions, pleasures and *Parasites*,
who in force nothing more then this, that
it stands not with the greatnes of man to
be too familiar with God, or with the
Kings crowne, to be cast downe at the
feete of poore Christ, Religion is for Re-
gulars, Princes are free and subiect to no
rule.

2. Esdras Thus they measure their right by their
15. 16. might, and frame their conscience to their
great

commaund, so they may close with this world, they shake hands with the other, and sue out that proud partition in their hearts, *Diuisum imperium cum Ioue Cæsar habet*; so wee may raigne on earth, let God rule in heauen.

The vse is good: I feare it is with many both mightie and meane men in these worst and last daies of the world, who think if they bee gratious with God, they cannot be gratious with men, and therefore doe often faine impietie for feare they should not seeme prophane. It was *Augustines* sinne before his conuersion, when he saide *fingebam me fecisse, quæ non feceram, ne viderer abiectior quo eram innocentior, & ne vilior haberer, quo eram castior.* Oftentimes I fained my selfe to haue done the sinne I neuer did, least I might seeme lesse honoured, for being more honest, or lesse prophane, for being more pure. Alas with what companions did I walke (saith he) the streets of *Babilon*, and wallowed in the filth thereof as in a bed of *Cynamon* & pure perfume, for lillie flesh and blood seemeth sinne to be sweete, but the sanctified soule deemes it perfumed poison. Well,

2. Confess. cap. 3.

Well, it was not so with this good king *Ezechiah*, when hee clave vnto the Lord, and departed not from him, nor is it so with our dread soueraigne, whose right hath bin her might, I meane her religion with God, her might with men, and her constancie in his faith, hath made her more honorable then the hils of robbing *Rome*, *Semper eadem*, is her princely poesie, a *Constat* to the worlde, of a constant Prince, and steddie rule.

And so to the last vertue and *Diamond*, in the hand, and heart of good *Ezechiah*, to wit, the heauenly patterne of all his pietie, in these words, he kept his cõmandements, which the Lord commanded *Moses*, where you may first see, that in the law of the Lord was his delight, and by that holy booke, hee directed in all his wayes, whether *Theoricke* or *Practicke*, it was the rule of his Faith, it was the rule of his Life; and not of his onelie, as a priuate man, but as a publike Magistrate, hee layed that Line and Leuell of the Lawe, to the soules of the Subiectes, thereby to be guided in all their wayes, hee did not deuise vnto himselfe any other gouernment then that of *Moses*, which he had receiued from the holy mount, hee did not

ing. 6. *cles.* 23. *alm.* 6. 4. *Kin.* 18. *Psalm.* 1.2 *Phil.* 3.16 1. *Chroni.* 30. 2. *Chron.* 34.23. 2. *King.* 22,25.

with *Ieroboam*, deuise a calfe at *Dan*, & a calfe at *Bethel*, with an holie-day to the Lorde.

Hee did not forsake the fountaine of liuing-waters, and digge vnto himselfe *Cesternes*, euen broken *Cesternes*, which could hold no water. *Ier. 2. 3*

Finally, in all the seas of his tossed gouernment, hee neuer lost the *Pole*, I meane the worde of his God, but euer had it in his eye, and so directed the sterne of all his religious raigne, to the honour of God, & good of his people, with such a blessing to himselfe, as neither *Time* nor eternitie shall euer blot out. *Exo. 32.*

But wo is me to tell: the lacke of this line, leuell, booke, and starre, as in the hearts of Princes, so of their people, hath bene, is, and will be, the subuersion of States, and destruction of soules in all Ages, the missing of *Moses*, hath bene the breeder of much mischief in the church of God, it hath cost bloud and lost faith, yee cānot misse the good, but yee shal hit the euill, ye cannot faile of faith, but ye shall fall frō grace, & if ye be weary of the word of God, ye shall be tyred with the traditions of men, the time was, whē *Scripture* [illegible] *Heb. 3. 12* *2. Thess. 2.* [illegible] *est*, did beat back *diuels*, & they haue *Moses* & [illegible] *Matth. 4. 4*

2.16. the Prophets did choke the damned, the time was when *Search the Scriptures* was in
5.39. the command of Christ, and men thought that in them they had euerlasting life, the
1.8.9 time was when Angels were curled, if they preached any other Gospell then that which was deliuered by *Moses*, and Christ. But now diuels, damned men, and Angels are let loose, let at libertie, & free to Preach what they will; so they misse the Scriptures.

Moses and the Prophets are beaten back with *Romish Institutions*, decretals Apostaticall, lying Oracles, illusions, and flattering diuinations, with vnwritten vanities, neuer sawe this sinne, so soare a sight next to the sorrowes of a Sauiour, as the razing of Scripture in the hearts of Kings, and soules of subiects, which hath brought vpon a great part of Christendome, seas of error, heresies, and Idolatrie.

Nor are our aduersaries the Papists, least in this conspiracie against *Moses*, and the
Chr.13 Prophets, whose bookes with their bones they haue both buried, & burned, shut the doores of the Temple, quenched the holy lampes, ouerthrowne the Altars, killed the

Prophets,

Prophets, disordered the bread vppon the pure table, subuerted all, as *Ieroboam* did, and yet say: we are the true Church, away from vs, I am holier then thou, vnder which faire pretence of holinesse and humblenesse of minde, (as the Apostle saith) they beguile the soules of the simples and at their pleasure beare rule ouer the consciences of men, aduancing themselues in those things which they neuer saw, rashly puft vp with their fleshly mindes, and hold not the head, wherof al the body furnished and knit together by ioynts, and bands, increaseth with the increasing of God. *Col.* 2. 18

Now to dimme the brightnesse of this Sun, and to dearne the Doctrine of Christ, sealed with his precious blood, they haue cast a mist in our eyes, & would couer their wickednesse with a cloud of faire pretence: vrging for doctrines mens traditions, and saying of the Scriptures and word of God as *Iudas* saide of *Mary*, when shee powred out her ointment vppon Christ his head, *Ad quid perditio hæc?* what needes this waste, ye haue Fathers, Counsels, Popes, Cardinals, Doctors, Angelicall, and Seraphicall, yee haue Sorbonists, Canonists, Friers, Muncks, *Matt.* 15. 9. *Mat.* 26. 8

and Iesuites, these are yours to conquer the field, ye need none other forces, the Scripture is but a dull, dead, & a dumbe letter, it hath no life in it, but these haue both light, and life.

When I think vpon this their bare brag, without blowes, they seeme to mee much like that vaunting Embassadour ful of foolish babble, sent from the *Aetolians* to *T. Quintius* then chiefraine in *Achaia*: who (as *Liuie* reporteth the story) after he had bragged much of the *Aetolian* forces both by sea and by land, & their point blanck-shot fierce horses, & puissant infantry, at last beeame to terrifie with naming a sort of strãge Nations, their assistance that scarcely had beene heard of before, to wit, the *Dahe*, the *Medians*, the *Cadusians*, the *Elimeans*.

Whereunto *Quintius* answered, now in good sooth (saith he) this is mine Hoast of *Chalcis* vp and downe, who when we wondered vpon a time how hee met with that plentie of Venison, wee had and such varietie withall, the man nothing so glorious as these fellowes heere; smiled pleasantly vpon vs, and saide, wee were very welcome to a feast

feast of good tame swine, and no better, but well-fare a good Cooke, my maisters, (quoth hee) who by his cunning hand, what with seasoning it, and what with seruing it vp with diuers sauces, hath made all this faire shew of wilde flesh, and the same of sundry sorts. Euen so saith *Quintius*, this great boaste of little roste, these diuers kindes of Armies, these many names of Nations, neuer heard of before, to witte, the *Dakes*, the *Medes*, the *Cadusians*, the *Ælimeians*, they are but *Syrians*, when all is done.

Quid rides papista, de te narratur fabula. Why smilest thou O Papist, the tale is true of thee, your popish prouision is cooked with a curious hand, like the feast of *Chaleis*, and yet it is no Venison, but plaine porcke and no better, and for your glorious titles of Romane forces, as *Popes*, *Cardinals*, *Canonists*, *Friers*, *Monkes*, *Iesuits*, & *Sorbonistes* neuer had before; they are but *Syrians* when al is done, *Sectaries*, *Schismatikes* and *Symonistes*, which if you please to ballance with the gold of the sanctuarie, and lay them with the bodie and soule of all your religion vppon the scales: with

the scriptures of God, ye shall finde them lighter then vanitie it selfe, for as the Prophet saith, *Let him speake my wordes faithfully, for what is chaffe to wheate?*

Jeremie. 23.28.

I know it will be opposed that they are learned, wise and wittie, I neuer deniedit, and so were the Scribes and Pharisies in the daies of Christ, as also *Iulian*, *Porphiry*, and *Arius*, with all the heretikes that haue beene sithence, as *Gangrenes* in the Church of God, and therefore I may well apply to our learned papists, that which of old *Tully* said of the *Grecians*. *Tribue illis literas, do multarum artium disciplinam, non adimo sermonis lepôrem, ingeniorum acumen, dicendi copiam, &c.* Wee yeeld them to be learned, we grant that they are skilfull in many arts, wee take from them no elegancie of speech, no sharpenes of wit, no copie of words, to be briefe, if they assume any thing more, wee enuy it not. *At religionem illi nunquam habuerunt*: they were neuer religious saith *Tully*, and he giues the reason, *Quippe quibus iusiurandum iocus est, testimonium Ludus*, they neuer cared either for an Oath, or for the holy Oracles, but made a lesse

Pro flacco.

of the one, and a sport of the other. Now of what esteeme, Oathes, and Scriptures are with Papists, I leaue it to a further search and examination, onely this for the time being far spent: religion and faith they neuer had it, as vnto whom Oathes are but iests, and the sacred Scriptures sports and plaies, nay rather their praier is with the *Pagan Poet*, *Da fallere, da instum, sanctumq; videri.* Giue me the gift to deceiue, and yet giue me to seeme both iust, and holy.

Well I say no more, but leaue them to Gods mercy, further to enlighten their hearts, when his good pleasure shall be.

And so passe to *paralell* the *Princes*, I haue in hand in the successe of their gouernment, and how God blessed them alike in their religious endeuours, *Ezekia* kept the commandements which the Lord had commaunded *Moses*. And what other starre hath guided the heart of *Queene Elizabeth*? but *Moses*, and the *Prophets*, with this booke of life here in my hand, which vpon her entrance she layed in her lap, & euer sithence she hath kept in her breast. *Eadon* witnesse who gaue it,

2. *Kings.* 18. 6. *Matth.* 22. *Luk.* 16. 29.

with how ioyfull an affection ſhee receiued it, and let the applauſe of all the people as then ſo ſtill marſhall her Princely progreſſe in the ſilence of their ſoules, and
Pſal.45.4. ſay *Proſper with thy glory, ride on, becauſe of the word of truth, of meekenes, & righteouſnes, and thy right hand ſhall teach thee terrible things.*

Ezekia ſucceeded *Ahaz*, a good ſonne
2.King. 18.1. to a bad father, So did *Queene Elizabeth Mary*, a Religious Prince, a ſuperſtitious ſiſter.

Ezekia began to raigne when hee was
Verſe.2. fiue and twentie yeares old. Calculate her maieſties yeares when ſhee began her bleſſed raigne, and ye ſhall finde her thereabouts and not much vnder.

Ezekia opened the doores of the houſe
2.Chron. 29.3. of the Lord, which *Ahaz* his father had
2.Chro. 28.24. ſhut vp, he opened them in the firſt yeare, and in the firſt moneth of his raigne, and repaired them. *Queene Elizabeth* deferred no time, to eſtabliſh Religion, but opened the doores of the Lords houſe, euen in the firſt yeare, firſt moneth, and firſt day of her raigne, procuring the Lord to be honoured aright with the pure Religion of

her God, and a parliament Royall to esta-
blish the same.

Ezekiah brought in the Priests and the Leuites, and gathered them into the east streete to sanctifie the house of the Lord God, and to cary forth the filthines out of the sanctuarie. *Queene Elizabeth* called home her exiled ministers, & Leuites from *Geneua, Frankeford, Zuricke*, and most parts of *Germany*, to purge the sanctuarie of it pollutions: and to cast forth the filthines thereof, *Ezekias* at the very first tooke away the high places, and defaced the Images, and cut downe the groaues, hee brake in peeces the brasen serpent, that *Moses* had made (for vnto those daies the children of *Israel* did burne incense to it) and called it in contempt of that their Idolatry no more a Serpent, but *Nehushtan*, a peece of brasse. What were your Altars of stone but high places? And what were your Roode lofts, Celles, and shrines of Saints, but groaues of superstition? what was all your Imagerie, with lights, lampes, Pax, and palmes, but grosse Idolatrie? & whereunto England burned incense to

2. *Chron.* 29.5.

2. *Kings.* 18.4.

to the Queene of heauen till *Elizabeth* came, but then euen at the first downe they went: and broke they were by her princely power, and warrantie, the carcasses whereof lye at this day, monuments of popish Idolatry, and of her maiesties blessed reformation with this disdaine, what are they now but stick and stone, and worse then *Nehushtan*, brused brasse?

2. *Chron.* 29. 28. The Temple being purged, and Imagery defaced: the King with his Princes prepared for the sacrifice, euen a sinne offering for the Kingdome, and for the sanctuarie, and for *Iuda*, with a burnt sacrifice and an offering of praise vnto the Lord, in the words of *Dauid* and *Asaph* the Seer, they sung Psalmes, they blewe the Trumpets, and so they praised the Lord with ioy, bowed themselues, and worshipped, whereat *Ezechias* reioyced, and all the people that GOD hadde made them so readie, for the thing was done suddenly. *Vers.* 36.

Queene *Elizabeth* hauing purged the Church of England of that pregnant Idoll, the Masse: what hath shee lesse done, then prepared for the holy Sacrament of the

the bleſſed death, and paſſion of our Lord and Sauiour Ieſus Chriſt? a ſinne offering in deede for the Kingdome, for the ſanctuarie, and for this our Engliſh *Iuda*. And how often ſithence hath ſhee ſanctified it with her prayer, & honoured it with her preſence? her Virgines, Peeres, and people bearing her companie, with Trumpet, Organ, Voyce and Viall, that GOD hadde made here her people ſo religious, for the thing was done ſuddenly, and I pray God wee haue not loſt a part of that our firſt loue, that our Manna growe not lothſome, that wee bee not colder now, then wee were then, and that the firſt tenne yeares doe not blemiſh the laſt twentie of her gratious raigne, what euer it is? mee thinkes, there is a want both of faith to God, and fealtie towardes the Prince. Graunt Lord wee may bee zealous and amend. *Reuel.* 2.4 *Numb.* 11 6. *Reuel.* 3. 19.

Ezechia came to his raigne in deſperate times, when *Ahaz* his father had peruerted the ſtate both of Church and common-weale, fetched Altars from *Damaſcus*, and ſacrificed his ſonnes to the fire, became tributarie vnto *Aſſur*, exiled the godly 1. *Kings* 6. 34.

godly of *Iudah*, and had brought in the abhominations of *Babel*, and subscribed to *Tiglath Pilesar*, King of *Assur*, saying, *I am thy seruant and thy Sonne.*

Euen so, Queene *Elizabeth* beganne her raigne in desperate times, when her Sister had shaken the State, with no lesse fearefull then fiery designes, fetched Altars from *Rome*, and sacrificed her chiefest subiects to the fire, exiled the godlie of the land, brought in Straungers, because a vassall to the Pope, and subscribed to his power, saying: *I am thy Seruant, I am thy Hand-mayde.*

Ezechiah withstood *Assur*, payed him no tribute, yeelded him no homage, resisted *Rabsechah*, and endured his rayling, with a Princely patience, committting the successe to God, who made him glorious by deliuerance. 2. *Kings.* 18. & 89.

And did not our gratious soueraigne withstand the Pope, & all his vassall Kings? Did she not discharge herselfe and people of all Tribute, Toll, and Taxe, that way?

Hath shee not endured the raylings of many Romish *Rabsecabes*, with a Princelie patience? and hauing committed the

ſucceſſe of all her affaires to God, is ſhee not made glorious by deliuerance, whiles they are a dead, accurſed, and curſing crue, and yet ſhe liueth a bleſſed Queene, long may we ſay to our ſolace, and their ſorrow, liue, liue. *Pſ.* 149.4. *Dan.* 6.21

It is ſaid of *Ezechia*, that the Lord ſaued him, and the inhabitants of *Hieruſalem*, from the hand of *Zenacharib*, King of *Aſſur*: and from the handes of all other, and maintained them on euery ſide, good LORD how haue the *Leaguers* caſt their hands together with one conſent, & confederate againſt thine annointed, thy Church and people in England, *Gebal*, and *Ammon*, and *Amalecke*, the *Philiſtimes*, with them that dwell at *Tyre*, I meane the Tabernacles of *Romiſh Edomites*, whoſe crie was downe with it, downe with it, euen to the ground, let vs take to our ſelues the houſe of God in poſſeſſion. But (good Lord) how often haue we beene ſaued, both Prince and people, from this ill kinde of men, how haſt thou maintained vs on euery ſide, thine Angell fought for *Ezechia*, thy Starres haue fought for *Debora*, and the riuer *Kiſon* hath ſwept them away, O my God make them 2. *Chron.* 32.22. *Pſal.* 83.3 *Pſ.* 137.7. *Pſ.* 83.12. *Pſal.* 12.7 2. *Kings* 19.35.

Iudg 5.20 21. them still like vnto a wheele. And as the stubble before the winde.

In the daies of *Hezechia* it is saide, that many brought offerings vnto the LORD 2. *Chron.* 32.23. at *Hierusalem*, and presents to *Hezechia*, King of *Iuda*, so that hee was magnified in the sight of all nations from thenceforth, they persecuted Churches of other Kingdomes, and poore exiled Christians, let them speake to the comfort of their soules, with how great ioy and gladnesse, their offerings here in England haue beene tendered by them, and receiued by vs, let them speake to the honour of our Queene and countrey, how liberally they haue bin maintained, when they hadde nothing to feede vpon, but winde and aire, yea and what nation is there, in whose sight Queene *Elizabeth* is not magnified, & either dread for her puissance, loued for her vertue, or admired for her gouernment?

To bee briefe, *Ezechia* had exceeding 2. *Chron.* 32.27.28 much riches, & honour, treasures, of siluer and gold, of precious stones, of sweet odors, and of shields, & of al pleasant vessels, storehouses for the increase of wheate, wine, and oyle, stals for all beasts, and ranges for the stables.

The

The Lord hath blessed our Queene with his hidden treasures here on earth, and her honor is great in her aboundance, her Garrisons are full in *Ireland*, *Flaunders*, and *Barwick*, and yet her treasures are not exhausted, and for her store of shields, shot, and munition, wheate, wine, and oile, stalles for beastes, and ranges for stables, let her officers speake both in Court and Countrie, sure I am we feele no lacke, her exactions are not grieuous.

Lastly, and so an ende of her praise, but neuer of our praier to GOD for her. *Ezechia* was sicke vnto the death, hee prayed vnto the Lord, and hee heard his prayers, and pitied his teares, and the Lord spake comfortably vnto him, and gaue him a signe of his recouerie, by the going backe of the shadowe of *Asa* his diall tenne degrees vpon the wall. A sure symboll or Sacrament of fifteene yeares moe to bee added vnto his daies. *Esay* 38. 1

Where note first I pray you, that the promise from God was fifteene: and the degrees were but tenne, to teach vs (as one hath truely obserued) that the Lord euer

giueth moe graces vnto his word, then to his Sacraments, that begetting, these but confirming the faith, which the word hath formerly begotten.

But to the comparison in hand and pro-
Ps.82.6.7 iect I ayme at, wee knowe that Princes are GODS: yet must they dye like men, there's no difference in the moulde: from the rich Crowne of Kings, to the poore beggars crutch, all must grinde to greete, and to determine of the life of Kings, and period of Kingdomes, is not the least of Gods secretes onely reserued to himselfe, yet if when it shall please the Lord to touch our dread soueraigne with sickneſſe, the harbenger of death, it would likewise please him to pull backe the diall of her dayes some fewe degrees, and adde more yeares vnto her dayes, it were, and would be as great a blessing to vs of England, as euer *Hezechia* his life was to *Israels Iuda*:
Prou.28. which and if it may not by reason our ma-
2. ny sins, then Lord take her to eternitie neuer to dye.

And in the meane time, whilest wee may enioy her blessed raigne, with her life, let

let vs foster and cherish *Elizabeth*: as chaste *Abishagge*, with the worthies of *Israel*, did their *Dauid*, of whom it is written that when he was old & stricken in yeares, they couered him with clothes, but no heate came vnto him, The counsell was to finde out a fairer virgin to stand before the King, to chearish him, and lie in his bosome, that the King might get heate, so they found one *Abyshag* a *Sunamite*, and brought her to the King, the maide was exceeding faire, and cherished the King and ministred vnto him, but the King knew her not. 1. *Kings.* 1. 1.

The vse is good, for in the person of *Dauid*, you may behold (as in a mirrour) the state and condition of Princes, what it is: Princes are old, cold and chillery, Princes must decay, and weare away. *Psal.* 82. 6. 7.

In the person of *Dauids* seruants, and faire *Abishage*, is to be seene the loue and loyaltie towards their Soueraignes, what it ought to be, they stretch their wits to aduise & practise with all their power, how to preserue the Lords annoynted, subiects must be carefull of their King.

The publike and priuate praier of all the

land, who owe faith to God, and fealtie to their Prince, all praiſe, and prophecie this day, what is it but chaſte and faire *Abiſhage*, found out to foſter their liege Lady, the Queene, to ſtand before her, chearish, and lie in her boſome, to get her heate, and lengthen her life, but oh that our praiers were more powerfull, yet to preuaile with the Lord of life, that ſhe might liue to his glory, and our comfort, ſweete *Sunamyte* let thy virginall vigor pierce her vaines, warme her blood, refreſh her ſpirits, Lord let the powerfull praier of prieſt, Peere and people preuaile with their God, for the ſafetie of his annoynted.

Without which it is to ſmall purpoſe what euer we can ſay, doe, or deuiſe, for whats pollicie without pietie, except the Lord keepe the citie, the watchman watcheth but in vaine, and except the Lord be her guard great is her danger, for all humane ſuccours faile in their greatnes, no gold of *Ophir*, no *Orient* pearle of *Peru*, or *Mexico*, no arme of fleſh, no horſe, ſhip or ſhowre of ſhot, no watch, guard, or counſel, no Phyſicke, drink, or diet, no furs of ſpotted *Ermynes*, or ſweet *Sables*, can preſerue your

Pſal. 127. 1 2.

Ier. 17. 5.

your *Elizabeth*, giue her life or length of daies, faire *Abishage* must giue her heate. It is the perfume of our praier to God in heauen: that must preserue our Prince on earth. And so let vs pray, O *Lord God almightie, &c.*

FINIS.